

In Four Continents

H. F. Williams



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ALONG THE YOSHINO RIVER, JAPAN.

IN FOUR CONTINENTS

A SKETCH OF THE FOREIGN MISSIONS

OF THE

PRESBYTERIAN CHURCH, U.S.

BY

REV. HENRY F. WILLIAMS

EDITOR "THE MISSIONARY"

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TO THE FRIEND
WHOSE GENEROUS INTEREST
MADE POSSIBLE THE TOUR TO
FOREIGN MISSION LANDS,
THIS VOLUME IS GRATEFULLY DEDICATED.

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MISSIONARY FERVOR.

A FEW years ago, while in London, I crossed the River Thames twice each day. In the morning I noticed that the river was running very low. Large craft, heavily laden, were stranded high and dry. Smaller vessels were stuck fast in the mud, while in the narrow, shallow stream a few more zealous boats were almost fighting for the right of way. But when I passed over the same bridge in the afternoon the whole scene was changed. Boats of every size and description, carrying their valuable freight, gliding along side by side, were being carried to their destination, and there was no conflict, no confusion. You know the explanation. The tide had come in. And what we need now is such a tidal wave of spiritual power and missionary fervor as will cover up the rocks which raise an angry surf when the water is low; as will cause dividing shoals to disappear; as will lift up churches of whatever name from their low estate; sever them from their moorings of selfishness and worldly ease, and carry them out like one great fleet under the same banner and the same commander, all sailing on to extend his dominion from sea to sea, and from the river unto the ends of the earth.—REV. J. ROSS STEVENSON.

INTRODUCTION.

For a number of years there has been an increasing call from missionary societies, pastors and church workers for a sketch of the foreign mission work of our branch of the Presbyterian Church. An attempt is made in the following pages to at least partially supply this demand. The process of gathering material for the sketches has been necessarily slow. The design of the book is not to supply a mass of detailed information, but to give a general outline of the foreign mission activities of the church.

Information has been gathered from the files of *The Missionary*, leaflets, letters from missionaries, annual report, etc. Rev. J. L. Stuart, Sr., Rev. H. C. DuBose, Rev. M. H. Houston, Rev. A. T. Graybill, Miss Charlotte Kemper, Rev. W. M. Morrison, Rev. S. R. Gammon, Rev. R. B. Grinnan, Rev. R. E. Alpine, Rev. Henry Woods, Rev. P. F. Price and others have supplied information, of which free use has been made.

Mention of all the sources of information has not been attempted, and it is the desire of the author that all friends who have sent reports will accept this prefatory statement as

an acknowledgment of the service they have rendered. The preparation of the book would have been impossible without these reports, some of them written many years ago.

Special acknowledgment is made of the use and value of sketches of our foreign mission fields written by the late Rev. David C. Rankin, for many years editor of *The Missionary*.

The foreign mission agencies of our historically missionary church have touched, in all, eleven countries—the United States, Colombia, Brazil, Italy, Greece, Mexico, Cuba, China, Japan, Korea, and the Congo Free State, in four continents of the world—North America, South America, Asia and Africa. Omitting the missions that have been discontinued there are ten missions—Mid-China, North Kiangsu, Japan, Korea, East Brazil, West Brazil, North Brazil, Congo, Mexico, and Cuba, in seven heathen nations, where we are undertaking to do our share of “the evangelization of the world in this generation.” This world relationship justifies the title of this book—“In Four Continents.”

The great need of the home church is a fuller knowledge of what has been accomplished in the past, the work that is now being done, and projected work of the future in all our mission fields. Knowledge of this kind will prove an inspiration which will find expression in the consecration of the lives of

men and women to the field, in enlarged gifts of those at home who "hold the ropes," and in more fervent prayer for blessing upon the preaching of the gospel in the "uttermost part of the earth." If this modest book shall, in any degree, contribute to these results the object of its preparation will be fully realized.

I.

EARLY MISSIONARY SPIRIT—THE INDIAN MISSION.

THE missionary spirit of that section of the Presbyterian Church located in the South expressed itself in the pioneer work of noble men who, under great privation and at the risk of life, penetrated the sparsely settled country, crossing the mountains separating the eastern coast from the middle west, and extended their labors to the far Southwest, thus by evangelistic labor laying the foundation for the Presbyterian Church. The natural development of this missionary spirit would be its extension in carrying out the Lord's command to preach the gospel in "the uttermost part of the earth." That this was the spirit of the church in the South is seen in the fact that during a period of about forty years prior to the separate existence of the Presbyterian Church, U. S. (Southern), the names of about fifty missionary men and women appear in "A Manual of the Foreign Missions of the Presbyterian Church in the United States of America,"

published in 1868. The records show that these missionaries had gone from Alabama, North and South Carolina, Florida, Georgia, Kentucky and Virginia to the Indian Territory, Africa, China, Greece, India, Japan, Persia, Siam, South America and Turkey. In the "Memoirs of Missionaries," published in the above volume, it appears that among these missionaries were some who had, by their fidelity and ability, gained high place in the roll of missionaries of all denominations. Prominent among these names of missionaries is that of Rev. J. Leighton Wilson, D.D., who, by his long missionary experience in Africa, and as Secretary of Foreign Missions of the Presbyterian Board in New York City, was eminently qualified to become the distinguished leader in the foreign mission work of the Presbyterian Church, U. S., in the early days of its missionary history. At the organization of the General Assembly of the Presbyterian Church, U. S., in Augusta, Ga., December, 1861, the following solemn declaration was adopted:

"The General Assembly desires distinctly and deliberately to inscribe on our church's banner, as she now first unfurls it to the world, in immediate connection with the Headship of her Lord, his last command, 'Go ye into all the world, and preach the gospel to every creature,' regarding this as the great end of her organization and obedience to it as

the indispensable condition of her Lord's promised presence; and as that one great comprehensive object, a proper conception of whose vast magnitude and grandeur is the only thing which, in connection with the love of Christ, can ever sufficiently arouse her energies and develop her resources, so as to cause her to carry on with that vigor and efficiency which true fealty to her Lord demands, these other agencies necessary to her internal growth and home prosperity."

To fully appreciate the mighty missionary motive that moved the members of this first General Assembly, the exciting conditions that prevailed at the opening of the Civil War must be remembered. "Within sight and sound of the old First Church of Augusta, in which the Assembly sat when this inspiring deliverance was made, trains were hurrying past crowded with the flower of Southern youth, rushing to the battle fields of Northern Virginia. And yet, amid excitement unparalleled, enough to have absorbed all other thought, enough to have shut out all other vision, these noble men of God who gave our church its charter, solemnly called it to consider its high destiny as a missionary church, and bade it look beyond its own scenes of strife to the heathen nations sitting in the region and shadow of death. The spectacle is perhaps without parallel in the history of the church in all the ages."*

* Rev. D. C. Rankin.

THE INDIAN MISSION.

The Beginning

In "The Story of the American Board" the author, Dr. Wm. E. Strong, calls attention to the fact that upon the colonial seal of Massachusetts, under the motto, "Come over and help us," was the figure of an Indian looking toward a star, the reminder of Bethlehem's gift to the world. The American Board of Foreign Missions, in its first declaration to the Christian public, announced its purpose to establish two missions: one in the East, in Burmah, and one in the West, among the Iroquois tribe of Indians. Eight years prior to this time, in 1804, Rev. Gideon Blackburn, the pioneer Presbyterian missionary in Tennessee, had labored among the Cherokees at Chickamauga. In 1817 Rev. Cyrus Kingsbury, a missionary of the American Board, arrived at Chickamauga, and the first station, Brainerd, so named in memory of the early efforts among the Indians, was opened. In 1841 Rev. Robt. M. Loughridge, the first missionary appointed by the Presbyterian Board, began work among the Creeks. Mr. Loughridge was of Southern birth and in his boyhood knew the Creek Indians before their removal from Alabama. The Presbyterian Board of Foreign Missions began work among the Choctaws and Seminoles in 1846, and in 1849 extended the work to the Chickasaws. The difference of views on

the slavery question finally culminated in the American Board of Foreign Missions discontinuing its work among the Five Nations. The Choctaw Mission was closed in 1859 and the Cherokee Mission in 1860. In the latter year these missions came under the control of the Presbyterian Board and thus brought the Indian Mission geographically within the bounds of what was to become the territory of the ^{The} General Assembly of the Presbyterian Church, ^{Five Nations} U. S. (Southern). Prior to the discontinuance of the missions of the American Board and the transfer to the Presbyterian Board the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles—or the Five Nations—had been removed from Georgia, Florida, Alabama and Mississippi to the Indian Territory.

In the resolutions of the first General Assembly declaring that the newly organized church should be a missionary church mention was made of the work among the Indians as being a field that gave opportunity for immediate missionary service. Referring to the 7,000 aboriginal Indians in Indian Territory the General Assembly affirmed that "in this striking fact the Assembly recognizes most gratefully the clear foreshadowing of the Divine purpose to make our beloved church an eminently missionary church." The fifteen stations, with twelve ordained ministers, ten native preachers and sixteen hundred commun-

Transferred.

cants in Indian Territory having made known their desire to become a part of the Presbyterian Church, U. S., the Assembly, in accordance with the spirit of the above deliverance, took under its care the above work among the Cherokees, Creeks, Choctaws and Chickasaws. Thus, at the very first meeting of the General Assembly, the church began to carry out the missionary spirit of which declaration had been made by solemn deliverances. The work among the Indians was for five or six years the only mission of the church. The Indian Mission was under the care of the Executive Committee of Foreign Missions for twenty-eight years. In 1889 it was transferred to the Executive Committee of Home Missions.

ANCIENT CHINA.

When Moses led the Israelites through the wilderness, Chinese laws and literature and Chinese religious knowledge excelled that of Egypt. A hundred years before the north wind rippled over the harp of David, Wung Wang, an emperor of China, composed classics which are committed to memory at this day by every advanced scholar of the empire. While Homer was composing and singing the Iliad, China's blind minstrels were celebrating her ancient heroes, whose tombs had already been with them through nearly thirteen centuries. Her literature was fully developed before England was invaded by the Norman conquerors. The Chinese invented firearms as early as the reign of England's first Edward, and the art of printing five hundred years before Caxton was born. They made paper A. D. 150, and gunpowder about the commencement of the Christian era. A thousand years ago the forefathers of the present Chinese sold silks to the Romans, and dressed in these fabrics when the inhabitants of the British Isles wore coats of blue paint and fished in willow canoes. Her great wall was built two hundred and twenty years before Christ was born in Bethlehem.

—REV. J. T. GRACEY, D.D.

S H A N - T U N G

MID-CHINA
AND
NORTH KIANGSU
MISSIONS

PRESBYTERIAN CHURCH, U. S.

Engraved by Edwin M. Gardner

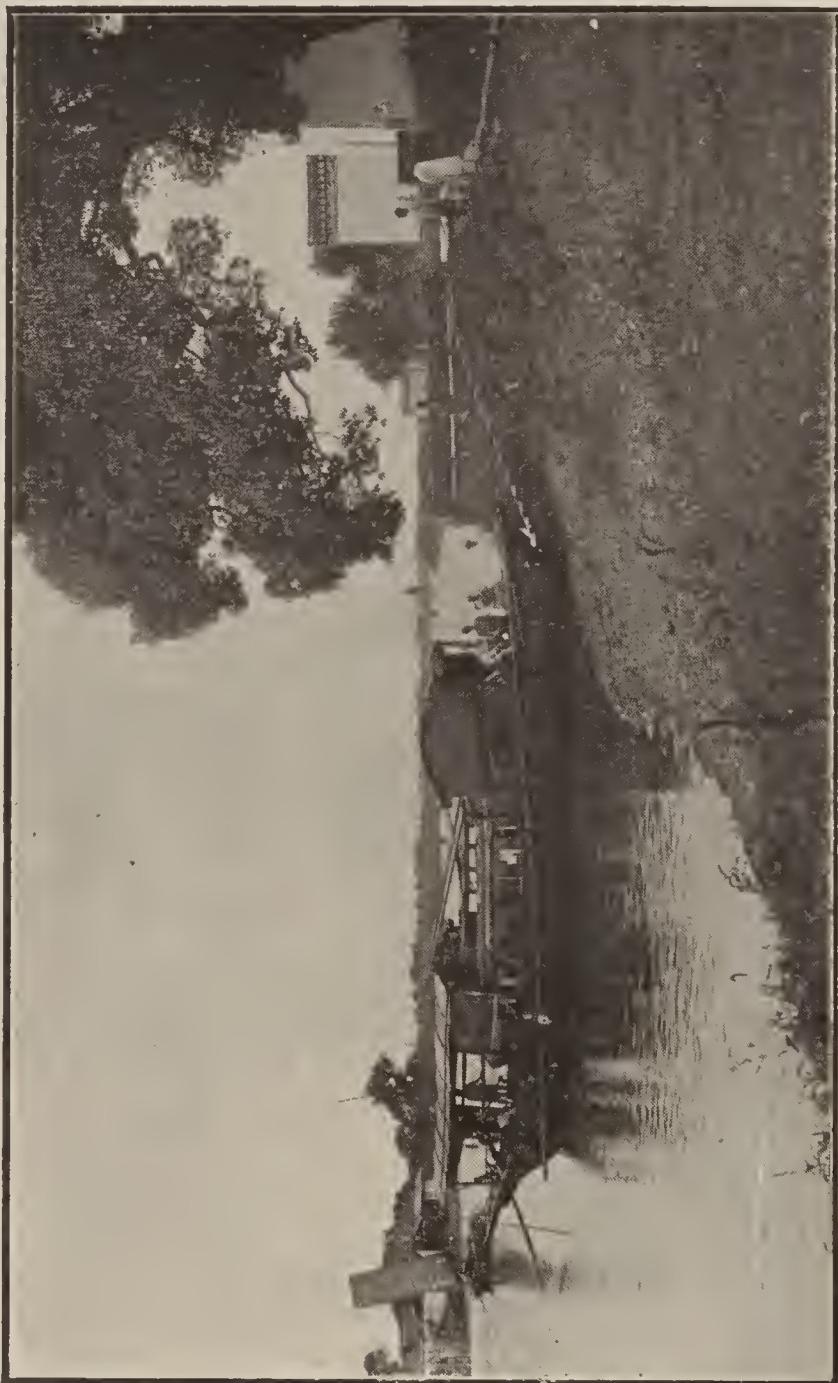
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Scale of Miles

50

100





ON THE GRAND CANAL—CHINA.

Missionary
Declaration
Renewed

II.

THE MID-CHINA MISSION.

At the first meeting held after the close of the Civil War the General Assembly again declared that the carrying out of the great missionary command was regarded "as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence; and as that one great comprehensive object, a proper conception of whose vast magnitude and grandeur is the only thing which in connection with the love of Christ, can ever sufficiently arouse her energies and develop her resources, so as to cause her to carry on with that vigor and efficiency, which true fealty to her Lord demands, those other agencies necessary to her internal growth and home prosperity." At the time this declaration was made the Executive Committee of Foreign Missions was considering the opening of a mission in China.

The pioneer of our distinctly foreign missionary work was the Rev. E. B. Inslee. Prior to the Civil War, Mr. Inslee, a member of the Mississippi Presbytery, had for ten years been

Rev. E. B.
Inslee

an efficient missionary at Ningpo, China. During the time of the war he supported himself on the field. At the close of the war he returned home and in 1866 earnestly solicited our Southern Presbyterian Church to send him to China to lay the foundation of a new mission. The request was not unheeded and Mr. Inslee and his family were sent to China in June, 1867.

Thus began our first foreign missionary work outside of America. Mr. Inslee's decision to locate at Hangchow was a wise one. No better point of entrance could have been selected. Until his arrival, no missionary had ever regularly preached within the walls of the city. The following is quoted from an account of the beginning of our foreign work: "At the southern terminus of the Grand Canal of China there lies a city beautiful for situation. It is the capital of the populous province of Chekiang and bears a name well known to many of the churches in our land—Hangchow. On one side of it flows the broad and bright Chien-tang River, famous for the tidal wave, the "bore" which, with foaming crest and roaring sound, rushes up from the Hangchow Bay. On the other side is the picturesque West Lake, its islets crowned with tea houses and pavilions, and its clear waters reflecting like a mirror, the rocky hills and gentle eminence on which stands the Needle Pagoda and the

tower of the Thunder Peak. The city has a wall of wide circuit, faced with hewn stones, Hangchow and broad enough for three carriages traveling abreast. The streets are narrow and not very clean. The houses are generally of two stories, with walls stuccoed white, and roofed with tiles. Besides the provincial buildings, the city contained the great examination hall, in which, at the triennial examinations, over ten thousand students competed for the second literary degree." Before the Taiping War, the population of Hangchow was estimated at one million. It was taken by the Taiping rebels with great carnage, and has since been gradually making up its loss. It has now, inside and outside of the city walls, a population of perhaps eight hundred thousand. In this city was planted the first foreign mission station of the Presbyterian Church.

Following the going out of Mr. and Mrs. Inslee, a second band of missionaries including Rev. J. L. Stuart, Rev. M. H. Houston, and Rev. Ben Helm were sent to the field in March, 1868. Rev. George W. Painter, well known in both the home and foreign field, was among the early missionaries sent to China. From this comparatively obscure beginning forty-three years ago, the chain of stations has lengthened out until they include a field about five hundred miles in length, and fifty to seventy-five miles in width, on or near

the Grand Canal, extending from Hangchow in the south to Hsouchoufu in the north. As the work enlarged it became necessary to divide the field, and at the annual meeting of the Mission in 1899 a division was made into the Mid-China Mission, including all the stations south of the Yangtze Kiang, except Chin-kiang, and North Kiangsu, including all the stations north of the river.

The Mid-China Mission is located in parts of two provinces, Chekiang and North Kiangsu. The Province of Chekiang, the smallest of the eighteen provinces of China proper, has great historic and antiquarian interest. In this province some of the principal events of Chinese history have occurred. It is extremely difficult to obtain a correct estimate of the population, but in the field in which our mission stations are located there are many millions to be evangelized. Our central stations in Chekiang Province, Hangchow, Kashung and Tungiang are well located as centers of missionary work, both in the cities and surrounding field.

The other principal cities occupied by our Mid-China Mission are Soochow, Kiangyin and Nanking, located in the part of Kiangsu Province south of the Yangtze River. In these cities and surrounding fields there is an enormous population. The land is chiefly level and exceedingly fertile. It has been said of Kiangsu

Province that no country in the world is so well watered, and it would be difficult to find anywhere a territory as rich and fertile and as densely populated. The stations of our Mid-China Mission, also those of the North Kiangsu Mission, are situated on and near the Grand Canal, which, with its almost innumerable small branch canals, form a network of canals covering the entire territory. These waterways have been utilized by missionaries from the earliest days in the evangelization of China, and along them the gospel message has spread to cities, towns, villages and country districts.

Stations

The stations of our Mid-China Mission are eight in number, viz: Hangchow, South Soochow, North Soochow, Kiangyin, Kashing, Tunghiang, Shanghai and Nanking.

HANGCHOW.

A full account of the work at Hangchow would include much of the early history of the foreign mission work of our church. The men who have been identified with the work at and around this station are among the veteran missionaries, and rendered heroic service. The physical hardships of the outward journey and the trials of the work on the field, far exceeded those of the present time. In the beginning days the trip to Hangchow was made by slow canal boats, under sail or towed by men. In later years these were superseded

by the boats towed by steam launches, shortening the journey from Shanghai, that sometimes occupied weeks, to a little over twenty-four hours. During the past year (1909) the railroad from Shanghai to Hangchow was opened.

Early Trials

The reports of the Hangchow work, in the beginning days, give an insight into the trials and sorrows of our pioneer missionaries. Soon after the arrival of Mr. and Mrs. Inslee, the health of Mr. Inslee began to decline. Repeated changes of climate in China failed to bring relief, and he returned to the United States, with his family, in the fall of 1870, and in the following spring, 1871, he died in New Orleans. The health of Mrs. Converse entirely failed and Mr. and Mrs. Converse returned to this country only one month after Mr. Inslee. The care of both the boarding schools at Hangchow, as well as the public services at the station, came on Mr. Houston. It was evident that it would be unwise for the three men left in the field to continue to hold the stations at Hangchow and Guchow. It was determined, therefore, to turn over the station at Guchow to the China Inland Mission, and concentrate the three missionaries at Hangchow. The work done at Guchow was not lost. It was taken up immediately by the China Inland Mission and there is still a good work being carried on at the house where our own missionaries first preached.

These early reports also tell of brightening *Brighter Days* prospects. When the summer of 1872 opened, the mission was reinforced by the arrival of Rev. and Mrs. H. C. DuBose and Mrs. Annie E. Randolph. Mrs. Randolph at once took charge of the girls' boarding school at Hangchow. The prosperity which the school enjoyed under her devoted management is well-known throughout our church. After fifteen and a half years' service, failing health compelled her to give up work in China, but the Japan Mission in Japan gained a devoted and experienced missionary, who continued her faithful service for the Master in that field. In the fall of 1892 she reluctantly retired from the foreign field and returned to the homeland.

The Mission, strengthened and cheered by various accessions, determined to open a new station. The city selected for this purpose was Soochow, on the Grand Canal, about one hundred and twenty miles to the northwest of Hangchow. Hangchow is the capital of the Chekiang Province. Soochow is the capital of the teeming Province of Kiangsu. The native proverb sums up their delights in the well-known couplet:

"Above is the palace of heaven,
Below are Soochow and Hangchow."

At the opening of our work at Hangchow the station was located near the Temple Hill.

Location of Compound

Objections were made, for superstitious reasons, to the location, and it was changed to the opposite side of the city. In the mission compound there are two homes for missionary families, one for the women missionaries, buildings for the girls' school, a church, and a parsonage for the Chinese pastor. At the Peace Bridge there is a chapel at which successful evangelistic work has been carried on for a long time. At the Tso Chai Gyao, in a busy suburb in the direction of the foreign settlement, are a chapel and school where Miss E. B. French resides and carries on her self-denying medical and evangelistic work.

Hangchow Educational Work

Our main educational work at Hangchow has been the girls' school, established in the early days of the mission. A boys' school was also begun, but, unfortunately, for lack of funds and other reasons, it was discontinued. The Hangchow Girls' School during its history of nearly half a century has been the pride of the mission. It was established by Mr. Inslee a few months after his arrival in 1867, long before the awakening for female education. It is not only well-known in our own church as our first school for girls on the foreign field, but is recognized as one of the few first important schools established for girls in the Chinese Empire. The girls going out from this school are found in almost every part of China. They are the wives of evangelists

and preachers, teachers in mission schools, Bible-women, and mothers in Christian homes. The marvel is that, during the past years, so much has been accomplished with so little in the way of equipment. The buildings are not only inadequate, but old and unsanitary, and very poorly adapted to the work. Under the new arrangement the buildings will be first-class and an enlarged sphere of usefulness will be open to the school.

A plan of coöperation has been arranged whereby there is to be a union college for Chinese boys, to be supported and conducted jointly by the Presbyterian Church, U. S., and the Presbyterian Church, U. S. A. The buildings in process of erection are beautifully located on a hill overlooking the Hangchow River. This college provides for the higher education of the boys and men that come from the academies at the stations. The same general plan of coöperation has been applied to the girls' school. The educational policy by which the Presbyterian schools of Hangchow and the Mid-China Mission have been coördinated provides a regular system from the primary schools to the college. The plans for this system have been adopted by the mission and approved by the Executive Committee. The location of these institutions at Hangchow, the capital of Chekiang, with their thoroughly equipped buildings "will be the capstone of our Presbyterian educational system in this part of China."

Union
Schools

Country Field In the district surrounding Hangchow our missionaries occupy an extensive country field, working in harmony with the representatives of other denominations. The women missionaries connected with the station, using their house boats and accompanied by their Bible women, go to a large number of villages, holding meetings for women and visiting in the homes. For many years Rev. and Mrs. J. L. Stuart have had charge of a very remarkable work in the Tehtsin district some thirty miles from Hangchow, which was started by a Chinese Christian, Elder Yu, many years ago and afterwards prosecuted by the now sainted Rev. Matthew Hale Houston. Groups of believers have been gathered at a number of points, and when Mr. and Mrs. Stuart go out in their house boat to spend several weeks in visitation and preaching the gospel, they are most cordially welcomed by the Chinese Christians and their friends. A most efficient Chinese evangelist is in regular charge of this field and the services on the Sabbath at the various centers are generally conducted by unpaid lay workers.

KASHING.

**The City
and People**

Kashung is one of the eleven prefectures of Chekiang Province. The city walls were built about the year 897 A. D., upon a site of some repute from feudal times. Situated on the

Grand Canal nearly midway between Hang-chow and Soochow, it marks the highest reach of tidewater from Shanghai. Canals connect with the bay ports on the south, and with the mountains on the west. A strategic point in war, it is also an important commercial center in times of peace. A palace fortress, built by the Taiping rebels, is still in use as an official residence. Kashing is noted for its great scholars, superior fruits, excellent rice, salt-fish market, bricks, tiles and durable brass work. The city abounds with Confucian, Buddhist and Taoist temples. The worship of ancestors, devotion to idols and fear of demons is universal. Swarms of priests, monks and nuns prey upon the people. A careful estimate, based upon the last census with reference to immigration and the birth rate, fixes the population for the city and suburbs at 100,000, and for the department, including the city, 2,000,000.

Heathenism

The entrance of the gospel into Kashing required a long siege. For over thirty years representatives of the different missions in China had endeavored to enter the city without success. In 1892 the best that our missionaries could do was to get a foothold in Sinchang, a town ten miles distant. By that kind of patient and tactful effort, combined with continued prayer, known only to the pioneer missionary, entrance was finally gained to the

The Entrance

city in 1895. The door by which the entrance was gained was the medical work. The first place to be occupied was a small room for a dispensary. Healing and preaching went on together until a group of believers was formed and soon property was secured for a chapel, hospital, school and missionary residences. During the passing years there has been a steady gain in the friendliness of the people. One of the missionaries when he first entered the north gate at Kashing and paused at a shop within the gate to offer a tract to a man at the door, was met with a look of unutterable contempt. Notwithstanding the early persecution, the church has quietly and steadily grown. Within that same north gate there is a fine compound, on which have been erected dwellings for the missionaries, hospital buildings, and a school building. The chapel, until recently, has been immediately connected with one of the hospital buildings. The services are crowded with interested audiences. The church is well located and is the center of a large evangelistic work in the city and surrounding country. A very active Young Men's Christian Association is one of the evangelistic agencies of the school and church. A work that has promise of great blessing has been opened directly across the city from the main station. The policy of all our missions is to build up a strong center and from these cen-

Cheering
Results

Evangelistic
Work

ters reach out to points of vantage in the city and country. The completion of the railroad from Shanghai to Hangchow, passing through Kashing, adds immensely to the facilities for reaching the people in this district.

A large and important section of the country around Kashing is regularly visited by the missionary appointed for the work. The out-station work in this district, as at other stations, has many encouraging features. One of the most pleasing sights in the Mid-China Mission is to witness the gathering of a congregation for Sabbath worship in a country district. Many families come in their canal boats. The day is spent in preaching the Word, talking with inquirers, holding conferences, etc. As the evening comes on, the people return to their homes, and the tired but happy missionary finds his place of rest in the village, or, more frequently, in his canal boat. From these country churches, as in our own country, come many of the very best Christians.

The Kashing High School, originally called the Axson Memorial School, began, as nearly all mission schools begin, with the smaller boys and a very elementary course of study. Under the excellent administration of Rev. J. Mercer Blain, assisted by Mrs. Blain and others, the standard of the school has been steadily raised, until now its graduates are qualified to enter the missionary college. By the wise purchase

Country
Work

The High
School

of land, a splendid location adjoining the station compound has been secured for the new buildings, which, when completed, will enlarge the capacity in the matter of rooms and increase the ability of the Kashing High School to give Christian education to boys, who will, in a few years, be the preachers and teachers in the communities from which they come.

The hospitals at Kashing have been one of the most important and successful lines of missionary activity from the very beginning of the work. Here, again, we find an inadequacy as to buildings and facilities, but notwithstanding these limitations, many thousands of patients have been treated in the daily clinic, and many hundreds have received treatment for more serious ailments in the hospital. Dr. W. H. Venable, who for the past fifteen years has been in charge of the hospital, with the assistance of other missionaries, has gained for the medical work at Kashing a deserved wide reputation. A number of men have been trained for hospital work and others are qualified to practice medicine among the Chinese. During the absence of Dr. Venable on his recent furlough, a large part of the hospital administration was directed by a courteous, refined Chinese Christian doctor, who is a product of the hospital training. The evangelistic side of the medical work, as in all other of our station hospitals, is never subordinated to the

physical welfare of the patients. While the people are waiting for their turn to be admitted to the examination room, they are gathered in the chapel, and the gospel is faithfully preached to them by the native evangelists and the missionaries. Many who have gone to the hospital for the healing of the body only have gone away with spiritual healing to "tell their friends what great things the Lord hath done for them."

TUNGHIA NG.

The beginning of the work in the Tunghiang field (formerly Dongshang) was at the town of Sinchang, nine miles from Kashung. The difficulty in gaining an entrance into Kashung was the occasion of the opening of Sinchang. Rev. P. F. Price, in giving an account of the early days of this work relates that at the first Christian service held in Sinchang there were four Chinese Christians and three missionaries. The meeting was held with closed doors to avoid interruption. Those were days when the missionaries leaned hard on the promises, and, as Mr. Price remarks, "probably with a tighter grip than in the days of prosperity and quietness." During the first winter of the work, the missionaries lived in Chinese quarters.

Beginning at
Sinchang

From the beginning there has been a steady gain in the friendliness of the people at Sin-

Tunghiang

chang with an entire change of spirit. There being no room for expansion, in 1905 the central station was moved to Dongshang, now named Tunghiang. This is an important town in the center of a heart-shaped field, about eighteen miles from Kashung, on a branch canal a few miles from the Grand Canal. The population is about 15,000—a quiet city, two miles from the main line of China's great artery of travel. The large number of important towns in the vicinity of Tunghiang make it an important missionary center.

Tunghiang
Work

On the well-located land adjoining the city wall and accessible by canal there have been erected two good missionary homes, a hospital, dispensary room, school building, an excellent chapel, book room and necessary out-buildings. At Tunghiang there is a medical work and a school for twenty boys. There are, according to the last report, eight outstations, including four large towns. There are four preachers, two Bible women, two theological students and about two hundred members of churches in the field. In all departments of the work—evangelistic, educational and medical—splendid progress is being made. From the little church at Sinchang there have gone out five preachers, two Bible women and a number of other workers. The field of which Tunghiang is the center, and for which our mission is responsible, is forty miles in extent, from north

to south, and thickly populated. The estimated population is 250,000 souls, and "each of these souls is more precious than the whole world."

SOOCHOW.

Soochow is known as the beautiful city of China, in poetical terms, "Beautiful Soo." The city founded during the life of Confucius, B. C. 500, is four miles in length, north to south, and nearly three in breadth. The walls around the city are about thirteen miles in length. It is intersected by about thirty miles of canals faced with stone and spanned by numerous bridges. Of the seven pagodas in and around the city, the Great Pagoda is the highest in China. The Tiger Hill Pagoda, the leaning tower of Soochow, is thirteen hundred years old. There are fourteen temples within the sacred precincts. The great trade of Soochow is silk, with a large trade in furniture, jade and articles in silver. Around the walls of Soochow "Chinese Gordon" led his army.

The City
Beautiful

Soochow, now an open port, situated in Kiangsu Province, seventy miles northwest of Shanghai, with which it is connected by canals and railway, is one of the greatest cities in China. It is celebrated for its buildings, terraces, gardens, manufactures and extensive trade. The environs are covered with orchards, vegetable gardens, cultivated fields of cotton,

rice, wheat, etc. The population of the city is about 500,000 and the surrounding country is densely populated.

Work
Opened

The work of the Presbyterian Church, U. S., in Soochow was begun in 1872. In 1874 a lot was bought near to the Confucian temple. In the autumn, at the sacrifice to the sage, the literati decided if the foreigner built on the dragon's head (the Confucian Temple) the chances for the young aspirants for academic honors would be reduced to a minimum. The middleman was arrested and kept in prison for four years. Just before this occurred there was a riot at the chapel; as Sunday came on a general holiday, the throngs were too great to permit holding religious service. A dozen years afterwards, land was bought, but work on the wall being forbidden, an American consul spent six weeks in the city settling the case.

Soochow
Stations

In connection with the Soochow field, we have two stations, the older being South Soochow. Connected with the compound at this station, located in the heart of the city and accessible to an immense population, there are two missionary homes and a chapel. A primary school is conducted in a Chinese house. The evangelistic work conducted from this station includes the services at the chapel, for many years in charge of our veteran and well-known missionary, Rev. H. C. DuBose. He was assisted by competent native workers. Many

thousands of Chinese have heard and a large number have received the gospel message. There is the usual Sunday school and Bible study work. The missionary women have done a very large amount of visitation in the city and country. Very early in the history of the mission an extensive small town and country work was established in which Dr. and Mrs. DuBose Dr. DuBose have faithfully labored. The South Soochow station, and our entire missionary body, have suffered a great loss in the death of Rev. H. C. DuBose, which occurred on March 22, 1910. Dr. DuBose, by his preaching of the gospel, his literary work, including a large number of religious works in the Chinese language, and, in recent years, by his leadership in the anti-opium movement, made a profound impress upon the people of China.

The North Soochow station is located outside the city walls adjoining one of the large suburbs. In the early days of the work, Dr. J. R. Wilkinson conducted a dispensary at the home of Rev. J. W. Davis inside the city. In the year 1897 this dispensary was moved to its present location and the Elizabeth Blake Hospital was founded. The experiences leading up to the establishment of this hospital are an interesting part of the history of the work at Soochow. Prof. and Mrs. J. R. Blake, of South Carolina, considering where they might make an investment that would yield the largest re-

Elizabeth
Blake
Hospital

turns in spiritual dividends, were led to decide upon the establishment of a mission hospital in China. After considerable delay in obtaining a suitable site, property was obtained outside the north gate at Soochow in 1896. A dwelling house for the doctor's use was erected in 1897. The buildings were finished in 1898, and the work of the hospital was begun in the fall of the same year, when the first patients were received in the new wards. All the hospital buildings are of brick. The original cost was about \$11,000 gold. The grounds extend about 300 feet along a main thoroughfare leading from the north gate to a large town. A canal passes the hospital and the entire water front lying between the hospital enclosure and the stream belongs to the hospital. It is estimated that within a radius of twenty miles, with the hospital for a center, there is a population of a million people.

In connection with the work of the hospital, Dr. Wilkinson and his associates have conducted a medical school, from which a number of excellent young men have been graduated. In the woman's department there has been a nurse's training school, in which young Chinese women have had an excellent preparation for ministering to the sick in ways unknown to the Chinese before the introduction of medical missions. A recent generous gift will provide for the erection of an additional good building to

Buildings

Medical
School

be used in connection with the hospital, which will provide for facilities for enlarged work and also for the medical school for the training of medical students.

At the North Soochow station there are several missionary homes. The inadequate chapel has been recently replaced by a new and better located building. A very considerable work in the country, reaching out to the towns and villages, is maintained.

Adjoining the hospital grounds is the very inadequate building in which the Sibley Home and School for Girls has been conducted for a number of years. Following upon the early work of Miss Anne Safford were the self-denying labors of Miss Elizabeth Fleming, who, during fifteen years' service, has never taken a furlough.

Girls' School

KIANGYIN.

The first attempt to organize a Protestant work at Kiangyin was made in the spring of 1894 by Rev. George H. Hudson, who it was expected would be permanently located at that station. He was to have the assistance of Rev. H. C. DuBose and Rev. John W. Paxton. A beginning was made by renting a native house on a small piece of land outside the east gate of the city. The gentry, assisted by the magistrate, made every effort to stop the work. A proclamation was issued instructing the magis-

A First
Attempt

trate to protect the persons of foreigners, but no protection was to be given to natives who might enter their service. The opposition culminated in a riot gotten up by the gentry, which was attended by the secretary of the magistrate, who was present to see that no violence was done the missionaries, provided they would leave the place. Under these circumstances the missionaries were compelled to temporarily abandon the station.

In the spring of 1895 a second effort was made to open a station at Kiangyin. Rev. R. A. Haden was in charge of the work and had the assistance of Dr. DuBose. When the two missionaries presented themselves at the door of the yamen of the magistrate they were compelled to wait for two hours and a half before they were granted an interview, and were finally contemptuously dismissed by the magistrate. Through the intervention of the American consul a place was finally rented, but there were on all hands evidences of opposition and constant danger of a riot. At a later date Mr. Haden was assigned to Kiangyin as missionary in charge. A native Christian day school teacher and a native ex-soldier, also a Christian, took possession of the rented property in the early part of May, 1895. In the fall of that year Rev. Lacy L. Little was assigned to Kiangyin. Under most unfavorable conditions and constant danger of a riot some progress was

made until the spring of 1896, when, as the result of false charges circulated against the missionaries, together with an infamous plot by which the dead body of a child was found on the mission premises, there was a riot, from which the missionaries, barely escaping with their lives, took refuge in the Kiangyin fort. In a short time the plot was divulged, the missionaries were exonerated, and the tide turned in favor of the work. The opposition of the people following the riot was finally broken down by the uniform kindness of the missionaries, preaching the gospel, the practice of medicine, and personal work. In 1897 the work that had been started at Wusih was moved to Kiangyin, making one strong station. It was more than two years after the first attempt to open the station before the first openly confessed inquirer was received. About this time the work was opened in the surrounding country. At Kiangyin there is a strong, well-organized church. Large congregations attend the Sunday services. In the chapel, connected with the hospital, there is daily preaching to a large number of men and women who come for treatment. All the regular services in the church are well attended, and there has been recently a great spiritual awakening among the members of the church and a spirit of inquiry among the people generally. In the city of Kiangyin there is a chapel near the north gate, where a most

hopeful beginning has been made. An important feature of the evangelistic work at the Kiangyin station is the monthly meetings of three days each held for conference and Bible study with the evangelistic workers.

Kiangyin is the center of a large country work in charge of Rev. Lacy I. Moffett, assisted by an associate Chinese preacher, who has rendered invaluable service. The Kiangyin field includes the organized church and chapel in the city and two organized churches and seven chapels in the country. The 1909 report for this field shows a total of four hundred and twelve members of churches, one hundred and sixty-four inquirers, seven elders, and six deacons.

The women missionaries at this station are very active in city and country work. They travel in their small house boats, accompanied by their Chinese Bible women, visiting the villages and country places, meeting women in groups and in their homes.

The excellent hospital under the direction of Dr. Geo. C. Worth, with his Chinese assistants, has been one of the very successful agencies of the Kiangyin field. The hospital is admirably located. The number of patients treated in the clinic and taken care of in the hospital is only limited by the capacity of the buildings. Dr. Worth has developed a number of competent native medical helpers. There is great need of a woman's hospital building.

Country Work

Hospital

A school for boys was opened in the early days of the station. This school has steadily grown from its beginning. The majority of the students come from Christian families, and many are church members. The school has been limited in its possibilities by lack of an adequate building, and a missionary teacher to assist Mr. Little. A new building is being erected, and the needed teacher is under appointment. With the enlarged quarters and better equipment, the already efficient work will be largely increased.

The girls' and women's training school is one of the very successful educational features of the Kiangyin station. This school is attended by as large number of girls and women as can be accommodated in the remodeled Chinese building. A number of the girls come from homes of the middle and higher classes of people in the city. Mrs. Little is in charge of the school, and also the training school, in which women are prepared for Christian work by a regular course of study and training in actual service.

Schools

CHANGCHOW.

Changchow is a prefectural city on the Shanghai and Nanking Railway, situated about half-way between Soochow and Chinkiang. This is the last large city along the Grand Canal to be occupied by our church. The establishment of our work at Changchow is the only

link lacking in the chain of stations to bind together the work of the Mid-China and North Kiangsu Missions. For many years the mission has desired to enter this city, and plans have repeatedly been made, but without permanent success. The temporary work that has been done has proven the importance of the field, and the possibility of getting a strong hold in the city. The opening of this field "would make one blue line of 500 miles from Hangchow clear to Hsouchoufu" on the border of Shangtung; but for lack of forces the mission has not yet been able to do this work.

UNION THEOLOGICAL SEMINARY—NANKING.

Previous to 1903 a growing interest was taken in the matter of the union of the native churches in connection with the Presbyterian Church, U. S., and the Presbyterian Church, U. S. A (Southern and Northern), with special interest in the establishment of a Union Theological Seminary. In the summer of 1903, at an informal meeting held on Mokanshan, there was an earnest discussion of the subject by representatives of both churches. At the annual mission meetings of this year both missions appointed committees to consider the question of a Union Theological Seminary. This joint committee met in Nanking on January 1, 1904. Nanking was selected as the place for the seminary to be established, and call was made for \$12,000—

\$6,000 from each for the two churches represented, to be used in buying land and erecting buildings. At the meetings of the missions of the Presbyterian Church, U. S., and the Presbyterian Church, U. S. A., in 1904, the recommendations of the joint committee were approved, and directors and professors elected. An excellent site near the Imperial Granary inside the west gate was secured. In 1905 the Board of Directors ordered that one of the professors' houses, one dormitory, and a gate house be erected at once, and provided for the enclosure of the lot by a substantial brick wall. The buildings were finished in May of that year.

While the plans for the establishment of the Seminary were being developed, the matter of the union of the two branches of the Presbyterian Church working in Central China was making steady progress. In May, 1906, the meetings of the Board of Directors and of the foreigners and natives for the purpose of establishing a union Presbyterian Synod were held simultaneously in Nanking. After full discussion the synod was formed, to be known as the Synod of Five Provinces—Chekiang, Ki-angsu, Anhwei, Hunan and Hupeh. At the meeting of the Board of Directors of the Seminary the members of the board and the professors solemnly took the pledge required in the constitution requiring conformity to the Confession of Faith, Catechism, and Form of Gov-

Synod
of Five
Provinces

ernment of the Presbyterian Church, and the Nanking Union Theological Seminary was duly opened.

The work of the seminary has made very encouraging progress. The students, from the very beginning, have taken a deep interest in the work. The growth of the seminary has been greatly hindered by lack of adequate buildings —a need that has been recently partially supplied by the erection of a main building and two professor's homes. The added equipment will enable the seminary to do a much more satisfactory work with the students now in attendance and provide for an increased number of new students. The two churches jointly interested in the seminary may well rejoice in an institution that gives Presbyterian training to the Chinese young men who will in years to come be trained preachers of the gospel to their own people.

The following is the condensed annual report of the seminary for 1909: The Mid-China Mission has the privilege of furnishing two of the three foreign professors in the Union Theological Seminary at Nanking. The seminary has enrolled during the year forty-three students, as follows: Seminary proper, ten; training class, thirty-two; irregular course, one. The student body represents four provinces, and is about equally divided between the missions of the American Presbyterian Church, North and

South. Four of the regular seminary students and thirteen of the training class graduated in May.

Rev. John W. Davis, D.D., LL.D., occupies the chair of Theology; he is also treasurer of the mission and chairman of the Seminary Building Committee. Rev. J. Leighton Stuart occupies the chair of New Testament Literature and Church History. An important addition to the course of study this year has been a class in modern missions conducted by Mr. Stuart, who endeavored to bring before the students the leading facts of present-day evangelism. Rev. J. C. Garritt, of the Presbyterian Church, U. S. A. (North), is the third professor in the Seminary.

SHANGHAI.

We have no mission station at Shanghai, but it is an important city to our denomination on account of the conspicuous usefulness of Rev. S. Isett Woodbridge, as editor of the *Chinese Christian Intelligencer*. The influence of this weekly newspaper, printed in Chinese, already large, is extending in ever-widening circles. The importance of this publication is such that when our mission was called upon to release Mr. Woodbridge to take the editorship of the *Intelligencer*, it was granted, notwithstanding the loss it meant to our evangelistic force in the mission. The appreciation of this publica-

tion is seen in its increasing subscription list. Its pages are filled with timely, instructive and stimulating articles from one hundred and fifty Chinese correspondents all over the Empire.

SUMMARY MID-CHINA MISSION.

The following summary is quoted from a report made by Rev. P. F. Price, dated March, 1910:

Field The Mid-China Mission has nine stations which, reading from south to north, are Hangchow, Tunghiang, Kashin, South Soochow, North Soochow, Kiangyin, Shanghai, and Nanking. In general the field of the mission is bounded by the Chien Tang (or Hangchow) River on the south and the Yangtze River on the north.

The mission has sixty-two missionaries for the manning of its stations, the carrying on of its important institutions, which includes seminary, college, four high schools, four dispensaries, one newspaper, varied literary work and an immense evangelistic field.

Statistics There are fifty-four centers of work, including stations and substations. There are one hundred and forty Chinese assistants, paid and unpaid. Within the bounds of the mission are one thousand, three hundred and ninety-nine professing Chinese Christians, of whom one hundred and eighty-nine were added on examination during the last statistical year (1909);

There are seventeen organized churches, thirty ruling elders, and twenty-nine deacons.

There are four hundred and eighty students in mission schools. During the year there were one thousand and ninety-eight persons accommodated and treated in mission hospitals, and twenty-six thousand one hundred and forty-six in mission dispensaries.

The opportunities for effective work in every department are exceptional at this time, and the greatest and most urgent need of the mission at present is for more workers to care for the work already established and to take advantage of the opportunities already pressing upon the missionaries to center upon the new work that needs to be developed. Need



CHRISTIAN WOMEN, NORTH KIANGSU.



ON A PREACHING TOUR, NORTH KIANGSU.

III.

NORTH KIANGSU MISSION.

IN the progress of our China Mission northward, Chinkiang, on the Yangtze, one hundred and twenty miles north of Soochow, was opened in 1883; Tsing-Kiang-Pu, one hundred and thirty miles north of Chinkiang, in 1887; Suchien, about sixty miles north of Tsing-Kiang-Pu, in 1893; Hwaianfu, near Tsing-Kiang-Pu, in 1895; Hsouchoufu, northwest of Suchien in 1896; Haichow, northeast of Suchien, 1908; Taichow, about fifty miles northeast of Chinkiang, 1908. The growth of the mission, both in territory and numbers, made a division of the field necessary, and at the annual meeting in 1899 our China Mission was separated into the Mid-China and North Kiangsu Missions.

*Opening of
Stations*

CHINKIANG.

The city of Chinkiang is situated on the south side of the Yangtze near the point where the Grand Canal enters the river from the south. The distance from Shanghai, by river, is about two hundred and twenty-five miles. Chinkiang is a river port of great importance, both commercially and as a center of mission-

ary activities. There is an immense trade both local and with points north and south. The population of the city is, at least, 325,000 and is rapidly increasing. The completion of the railroad extending from Shanghai to Nanking has added largely to the importance of the city, already noted for its shipping trade. Chinkiang is indeed beautiful for situation. Extensive suburbs extend along the canal. Not less than five cities can be seen from the elevation outside the city, where two mission stations, the Presbyterian and Methodist, are located.

The opening of the station of the Southern Presbyterian Mission at Chinkiang was decided upon in the fall of 1883. Rev. S. I. Woodbridge, who had been located at Nanking, was transferred to Chinkiang and was the first of our missionaries at this station. A very beautifully located piece of land was purchased outside of the city wall and nearly a mile from the West Gate of the city. On this land the missionary homes and the boys' school building were erected. In 1883-84 the mission was reinforced by the arrival of Rev. and Mrs. H. M. Woods, and the outgoing, in 1884, of Mrs. Woodbridge. In 1892 Rev. and Mrs. Woodbridge were removed to Shanghai where Mr. Woodbridge became the editor of the *Chinese Christian Intelligencer*. Rev. John W. Paxton went to the Chinkiang field from Soochow in 1894.

After the purchase of ground for the missionary homes, street chapels were opened, resulting in the permanent location of two preaching places. In the early days of the *Opening* station considerable work was done in the surrounding territory, and this continues as an important part of the evangelistic work in the Chinkiang field. The educational work began at an early day and continued with varied experiences. Early attention was given to the developing and training of native helpers.

After the opening of the work at the central station substations were located at accessible points, one of them being at the place on the river where the Grand Canal enters, a distance of about five miles from Chinkiang. At the important city of Tanyang, about thirty miles southeast of Chinkiang on the canal, the work was taken over from the Methodist Mission, at their request, in the spring of 1900. In 1904 another of the substations was opened *Substations* at Taichow, north of the river about fifty miles from Chinkiang. At some of the stations opened native evangelists went into the field for a part of the time. At Tanyang and Taichow the services of the native preachers have been supplied with regularity. Dating from 1900, there has been increased interest in the entire field. With the increased number of out-stations a larger number of people, from

sincere interest, curiosity, or hope of favor, became inquirers. The experience of the workers has not been without its disappointments, but taken as a whole there has been a steady growth in all departments. The field in the city and around it is very large, and the missionary force has never been adequate to the opportunities that present themselves for the preaching of the gospel.

On arrival at Chinkiang the visitor to our mission station will be taken a considerable walk up the hillside and to a beautiful location on which the buildings of the mission are situated. At the compound the principal work is that of the Academy (The Burton Memorial School), in charge of Rev. John W. Paxton. Very encouraging results have come from the educational work in this school. Young men are not only being prepared for teachers, but a number of them expect to enter the ministry. The instruction given is thorough. One of the marked features of this school is the excellent singing of church hymns. The growth of the school has already passed the ability to accommodate comfortably all the students. In the erection of the building provision has been made for an addition and the hope is that at an early day the funds will be provided which the enlargement of the school demands.

For a number of years a chapel has been kept open within the city walls some dis-

tance from the mission station. The number of inquirers and believers and baptized members increased until there was sufficient material out of which to organize a Presbyterian Church. This long time hope of the missionaries was realized in 1909.

The oldest work at Chinkiang is located near the South Gate. There is at this point a church, in charge of Rev. A. Sydenstricker. In the vicinity of Chinkiang there is opportunity for a large country work and a number of towns of considerable importance that furnish hopeful fields for chapels and ultimately the organization of churches. Dr. Sydenstricker, in addition to the supervision of the work in the district adjoining Chinkiang, has taken part in translation work as a member of the general committee of China on that work. The call of this field is the same as in others for an increased number of missionaries to take the work, both in the city and surrounding territory.

South Gate
Chapel

TSING-KIANG-PU.

Tsing-Kiang-Pu, on the Grand Canal, about one hundred and thirty miles north of Chin-kiang, is called the Gate City, for through it pass the people in the north on their way to and returning from the southern plains. It is a city in which strangers gather out of every province in northern and central China, and

The Gate
City

is preëminently well located for general evangelistic work. The location of Tsing-Kiang-Pu, with its large suburb, on the canal, and the muddy plains on the northwest is such that it does not present an inviting appearance to the stranger. It is, however, impressive in the great rush of people who throng its streets and crowd the canals with their boats.

Our missionaries at Tsing-Kiang-Pu have a most difficult field, but notwithstanding the difficulties there have been gratifying results. The number of believers is not as large as at some other stations in the North Kiangsu Mission, but when the intense opposition of the people at the time of the opening of the station, and the great number of the people in this influential city are considered, we may rejoice in the blessing that has been granted. Our present work at Tsing-Kiang-Pu is a chapel evangelistic work, Bible training and visitation by the missionaries, and a large country work radiating in different directions from the city. The difficulties and trials of the missionaries in this general field have never been written, but the results of these years of self-sacrificing service are becoming evident. The mission compound is located in the city conveniently near the canals. The buildings consist of several missionary homes, chapel, hospital building with a department for women and remodeled Chinese buildings for the or-

phanage and the boys' and girls' schools. Here, as at so many other stations, we find a condition of inadequacy of equipment. While this is true the mission compound is like an oasis in a desert. The surging masses throng the narrow streets in the vicinity of the compound far into the night, indeed through nearly the whole of the night can be heard the noise of the throng in the near-by narrow streets. Outside is heathenism, unrest and spiritual desolation. Within the compound is the spiritual peace of consecrated men and women with the blessings of heavenly grace which faithful missionaries during all the years since the establishment of the work have endeavored to convey to the heathen multitudes without.

A Contrast

EDUCATIONAL.

One of the orphanages supported by the Christian Herald Fund is located at Tsing-Kiang-Pu. There are about fifty boys in the orphanage. The children are given instruction in the ordinary branches, and are also given industrial training. The day school for boys, separate from the orphanage, is growing, as also the school for girls. While these schools are not as large as at some other points, they are of great importance, and are the beginnings from which large things will grow, and ultimately become a center from which will go out educated Christian Chinese.

Schools and
Orphanage

The hospital at this station does a very large work. The clinic is attended by many thousands every year and a large number are treated in the hospital wards.

The Hospital Dr. Jas. B. Woods has charge of the medical work at Tsing-Kiang-Pu. In the 1909 Annual Report it is stated that the "hospital and dispensary have been open the entire year except for a short time during the hot season, and while open was run about to the limit. Some 15,000 patients have been treated this year. The dispensary has given us almost a daily audience in the chapel, and the hospital a continuous opportunity to preach the gospel to the people in the wards."

SUCHIEN.

About 1400 years ago Suchien was called Chung, The Delightful, or Chosen, Land. It lies in the same degree of latitude as the Land of Canaan. It is a land filled with the rich bounties of nature. The grape and pomegranate flourish as well as the pear, peach and plum. It lacks the hills from whose sides came the silver and iron of Canaan, and looks more like the land of Egypt, with its great harvests and its leeks and garlic. The greater part of the district was formed by the immense deposits from the waters of the muddy Yellow River. To this day the town people do not say "go-

ing out into the country," but "going down into the lake or marsh," though there has been no marsh there within the memory of living men.

Suchien's history runs back into the time of the kings of Judah. If its name, Delightful, was a prophecy it has been a long time in coming true. Its records for 1500 years are little more than notes of floods, famines, blood and groans.

Of old it was built just on the banks of the Yellow River and it and all the country around was subject to overflow. For a period of 600 years the whole river was scarcely ever a score of years in the same channel and the people learned full well what "China's sorrow" meant.

The missionaries had made several trips to First Visits Suchien in the eighties. It was not until the winter of 1892 that the members of the station at Tsing-Kiang-Pu decided to open Suchien. Rev. A. Sydenstricker, Rev. B. C. Patterson and Rev. M. B. Grier were commissioned to go to Suchien and secure property. The people knew the Jesuits, and their unsavory reputation made them afraid to sell to the foreigner. After a piece of property had been bought the city magistrate, the councillors and a mayor-general combined to repurchase the house and force the mission out.

In God's providence another magistrate came to Suchien who knew foreigners. He protected Mission Property

the missionaries in a rented inn. They lived in these quarters for four years before comfortable houses could be secured.

The mission compound at Suchien station consists of a chapel, three missionary homes, and, until recently, inferior buildings for the schools and a very inadequate and badly arranged hospital building. A well located plot of ground outside the walls of the city has been purchased on which a new school building for boys is being erected. Adjoining this property arrangements have been made for land on which the new hospital, for which the money was provided at the Birmingham Laymen's Missionary Convention, is in process of construction.

The evangelistic work at the Suchien station includes pastoral, chapel and colportage work and teaching in the homes. The work of seed-sowing during many years is now yielding a large harvest. Mr. Patterson writes: "The fruits of a Christian life are more and more apparent. A farmer gives his oxen and men-servants rest on the Sabbath day and he keeps up his services in the church in his hamlet. His only son is in the school and he supports his son-in-law-to-be in the Christian school so as to try to give him a Christian education. His daughter had been betrothed to him in infancy and the father saw his son-in-law growing up out of sympathy with Christian-

ity. The Christians, of their own accord, have changed their former custom of calling their children such names as 'Deception,' 'Killer,' 'Locked-up,' etc., and now one hears 'Renewed,' 'Great Favor,' 'Love,' and 'Truth.' One of the outstations is supported by the Eckington Sunday School, Washington. The first Christian there was sixty-three years old when he was baptized and he began that year to study the characters, and now at sixty-seven can read the Old and New Testament with great facility. Earnest men and women at a score of points are bearing many things for Christ."

The First
Christian

A very widely extended work is carried on in the Suchien field outside the city. The missionaries at the station have visited the country and extended their visits to points several days' journey distant from the central station. From these fields, including in many cases towns of considerable size, there are recent evidences of great spiritual blessing. In this outstation work a real Christian spirit is manifest and a desire to study the Bible is prominent. At one place there is a voluntary "Search the Scriptures" club of twenty members, that meets every afternoon for a half an hour of Bible study. With the development of the work at the central station and the country work opening up on every side the missionaries are almost able to forget the difficulties and the comparatively little accom-

Outside
Field

plished among the million and a half souls, and are able to look forward with confidence to a bountiful harvest.

The school work has grown from 15 scholars in 1895 to 120, the limit of the present accommodations, in 1909.

Growth

The medical work has grown from 4,000 patients in 1904 to 20,000 in 1908.

It is only within the last few years that the station has been able to use its own trained native helpers. An early schoolboy is a deacon in the church today.

A one-time heathen teacher is today a trusted preacher.

Christian schoolboys are beginning to apply for work as teachers and doctor's assistants.

Four of our brightest men are at the seminary and in two years will be prepared for licensure.

HSUCHOUFFU.**First
Experiences**

In extending the work northward along or near the Grand Canal the city of Hsучоуфу was occupied in December, 1896. Previous to this time a few itinerating trips had been made by Rev. A. Sydenstricker and others. The longest stay in the city was made by Rev. Mark B. Grier and Rev. H. W. White, who rented an entire inn inside the city and remained for three weeks. The distribution of a large quantity of medicine at this time won the friend-

ship of many people and prepared the way for preliminary steps toward securing property. The opposition of the gentry, however, was aroused and the innkeeper was given to understand that he must put Mr. Grier and Mr. White out of his inn in a specified time, or ^{Opposition} it would be pulled down. The magistrate being absent the missionaries went to the prefect and claimed treaty rights. They were coolly informed that, as the innkeeper was a Chinese subject, the pulling down of the inn was no concern of the missionaries, but that he would see to it, as an official, that they received no harm. It was evident that the matter had been prearranged with the Prefect and that the time for beginning a permanent work had not arrived. The missionaries expressed the hope that they would see the face of the Prefect again the following year and withdrew. The facts were communicated to Mr. Denby, U. S. Minister at Peking, from whom, in due time, a reply was received that the missionaries could feel assured they would have no further trouble. The following winter Mr. Grier and Mr. White returned to Hsuchou-fu and called on the officials. They were informed that instructions had been received from Peking to give them protection and that they would be assisted in securing property. ^{Land} The result was that a large piece of land was ^{Purchased} secured in a few days and was formally turned

Successful
Opening

over to the missionaries in three weeks. The first occupants of the station were the families of Rev. Mark B. Grier and Rev. H. W. White. On the arrival of the missionaries in Hsouchou-fu there were only four baptized Christians in the city. There is now a fully organized and active church. In addition to the evangelists employed by the mission the native Christians have engaged in supporting an evangelist, paying his entire expenses. A commodious church building was erected by the mission in 1905 which will seat about three hundred and fifty people. At the time of a visit to this station in 1909 the audiences could not be accommodated in the building and overflow meetings were held every Sabbath along the wall outside the church.

School for
Boys

The educational work at Hsouchoufu makes a splendid showing. What has been known as the Julia Farrior Sanford Memorial School is of the grade of a high school for boys. The number of students in attendance is as large as can possibly be accommodated, and there is great need of an additional building. Rev. Mark B. Grier has for some years been in charge of the school, having a number of Chinese assistants. About one-half of the boarders in the school are baptized Christians, and others are inquirers.

A most interesting work that developed following the famine period is the two orphan-

ages. These orphanages have been established at several points and are supported by the Christian Herald Fund under the agreement with the mission that this support would be continued for seven years from the time of its beginning. At the end of the seven years the property is to pass into the hands of the mission, and the school shall be continued in the regular work of the station. There are about forty in the girls' orphanage. These are *Orphanage* carefully instructed by the missionaries and the Chinese assistants. The orphanage for boys has about one hundred and fifty as bright, responsive boys as can be found anywhere. These children, many of them taken from conditions of abject poverty and degradation, are developing into bright boys and girls and are receiving Christian training and will unquestionably become in the years that are to follow valuable additions to the working force of the native church.

The medical work at Hsuehchoufu is much larger than can be accommodated in the buildings and hospital equipment now owned by the mission. Some time ago a division was made between the men's and the women's work, Dr. MacFadyen taking the division of the men and Mrs. Mark B. Grier, M.D., taking the work for the women and children. The clinics average about one hundred and twenty patients a day, besides the in-patients that number about

Medical

sixty. Hsouchoufu is in the opium district and consequently the drug is cheap and there are more than the usual number of suicides. While the suppression of opium may have reduced the number of these cases, yet there are still a very large number of patients who come to the hospital for treatment. These cases were formerly treated in their homes, but the experience of the missionaries shows that this was very unsatisfactory, as it required more time than could be given. At Hsouchoufu, as at other of our hospitals, the patients are kept in rooms provided for the purpose.

The field around Hsouchoufu embraces, roughly estimated, about 100,000 square li (three li to the mile), with no other Protestant mission at work. The field extends to the boundary of the provinces of Honan and Anhwei on the west and south, and joins the work of the Presbyterian Church, U. S. A. (North), on the north, and our own mission on the east.

HWAIANFU.

Hwaianfu is a prefectural city located on the Grand Canal about one hundred and twenty miles from Chinkiang, and about ten miles south of Tsing-Kiang-Pu. As a prefectural city it governs six districts. The population of the city is estimated at about 170,000, and that of the field, for which the station is responsible,

three or four million. The three walls in their present and past location divide the city into ^{The Triple City} the new, the old, and the interlying city. It takes its name from the Hwai River, which at one time had its course by the city, but its waters have been diverted into a lake and canal. A large number of wealthy Chinese, especially those of the official class, who are very conservative people, reside in this city. While many of them are friends of the missionaries they have been slow to accept the gospel. The location of Hwaianfu makes it an admirable point for evangelistic work. The Grand Canal supplies communication from the north and south, and the radiating canals from the east and west. Spreading out from this city the network of canals covers the entire vast region with its millions of people between the Grand Canal and the China Sea to the east. This entire field is open to south and southeast as far as the Yangtze River, to our church.

In the aristocratic city of Hwaianfu, opened as a station in 1895, a good beginning, but only a beginning, has been made. We have one ^{The Opening} good mission home with a chapel adjoining and a small and totally inadequate dispensary. Rev. Henry M. Woods is in general charge of the work in the city. He is especially favored with the friendship of a number of the Chinese of the official and better classes. The greatest need of this station is an adequate hospital.

Dispensary

Hitherto a clinic at Hwaianfu has been held by one of the physicians coming down from Tsing-Kiang-Pu, ten miles up the canal. A physician is now located at Hwaianfu and the hope is that, at an early day, funds may be found for the erection of a hospital, with its equipment.

From the last Annual Report it is learned that the evangelistic work at Hwaianfu consists of regular services twice on the Sabbath, the Sunday School, and weekly prayer meetings. On dispensary days there is a preaching service continuing from one and one-half hours to three hours, which sometimes exhausts the preacher, but never the patient hearers. The attendance at the services is good and there is a manifest growing interest and understanding of the gospel in this conservative city which, when once moved, will be a very influential center for a wide reaching evangelistic work. With the dispensary, which is a comparatively small room, a very great work has been done by the physicians who until recently, gave two days in each week to Hwaianfu hospital work. The steam launch, "Marion Sprunt," makes possible these visits. The trip between the two cities is made in comfort and comparatively short time by the evangelists exchanging work in the two cities. A physician is now resident at this station. Until recently the land owned by the mission was entirely too small to accom-

The "Marion Sprunt"

modate even the present work. The fact that recently two pieces of property have been secured by the mission is an expression of the increased interest and confidence of the people. Dr. Woods says: "If a hospital can soon be provided for our new doctor who is coming, we shall be well equipped, and, with our enlarged force, have reason to thank God and hope for great things in the future." Hospital
Needed
(June, 1910.)

HAICHOW.

From the time of the establishment of our mission stations in the North Kiangsu Mission the missionaries have made extensive and repeated journeys from Hwaianfu, Tsing-Kiang-Pu and Suchien in an easterly direction toward the China Sea. The letters of the missionaries give very little account of the hardships they endured, but there were hardships and many of them. There was a strong opposition to foreigners. The missionaries were the first foreigners to visit large sections of this great region in which there is an immense population. These visits were gradually extended until they finally reached Haichow, an important city about one hundred miles directly north of Tsing-Kiang-Pu, and eighty-five or ninety miles northeast of Suchien. Haichow has a population of about 40,000 people. Some conception of the difficulties of the work and Extension
Eastward

of the hardships of the missionaries may be gathered from their letters. Rev. W. F. Junkin speaks of leaving home on a certain Monday, preaching on the way, and arriving at Haichow on Saturday afternoon. Rev. A. D. Rice, who was located at Haichow when the station was opened, joined Mr. Junkin and they together looked over the field. The journey from Suchien was made by wheelbarrow. Slow progress was made because of the shortness of the days and the danger of travel at night on account of robbers. In reporting this visit Mr. Junkin says that the mission had been trying for some time to secure property at Haichow without success. There was strong opposition to the opening of the work by the local literati. The people seemed willing to sell property but did not dare to do so for fear of persecution from the gentry. The place had been formerly visited several times by Mr. Rice, so that the sight of a foreigner did not attract so much attention. The missionaries mingled freely with the people on the streets, called upon the teachers in the new government school, where they were treated with great courtesy and kindness. These were the beginning experiences of the Haichow mission. Subsequently Rev. and Mrs. A. D. Rice were assigned to this field. There was some interest, but more curiosity and opposition. Wild stories were told about the missionaries and of

the dire results their presence would bring upon the people, but since the fall of 1908, when the station was opened, the work has steadily grown in the favor of the people. Changes have been made in the appointment of missionaries to this station, but the work has not been interrupted. Latest reports from the field indicate the disposition on the part of the people to coöperate with the missionaries at the station. Rev. and Mrs. J. W. Vinson were assigned to this field in 1909. The medical department at Haichow is in charge of Dr. L. S. Morgan. A great work is open as soon as a hospital building can be provided. In the meantime there is considerable clinical treatment.

First
Missionaries

The following incident related by Mrs. Morgan, M.D., is an indication of the methods and results of this kind of medical work.

"I have had one especially interesting patient lately, a lady from a well-to-do family near us. She came three or four days ago, asking that I 'see her disease.' Poor thing! She was miserable with indigestion and all its pains and aches, and she was as blue as any patient I ever saw. Her head was decorated with various plasters, for she had a terrible headache. The next day she came again, this time with smiles and praise for the wonderful medicines that had stopped at least some of her troubles. Her husband is insane and she is the manager

A Medical
Incident

of the whole family, so that she has a great deal to look after, as there are numerous relatives dependent upon her. She is more intelligent than many of the women and asks us a great many questions about America and Germany, our customs and our ways of eating and dressing. She knows some characters, so we have given her a tract to read and hope she will ask for more of them."

The opening of Haichow as a station has greatly relieved the missionary force at Tsing-Kiang-Pu, as it forms a center from which a large section of country can be worked. Both the greatness of the field and its needs are eloquently expressed by Mr. Junkin as follows : "In Haichow I climbed to the top of Haichow Mountain, which overlooks the city. This barren rock mountain, quite picturesque, but as dead as the empty forms of heathen morality all around it, must be a thousand or twelve hundred feet high. It was a beautifully clear day and I could see for miles and miles in all directions. To the east I could see the blue ocean which stretches out to America with its Christian churches and lovely homes. In other directions as far as the eye could reach, were village after village, town after town, hundreds of them. I knew these villages and towns and the busy city below me were teeming with men and women and boys and girls. Not a single Christian in all this great multitude—comfort-

less, godless, hopeless. I looked back toward Suchien over the ninety miles we had come. Since we had left home we had passed through a number of towns, a great many villages, and one walled city, and we had not come within sight of a single Protestant Christian home. I thought of the home friends who are interested in the opening of this new station, sending out workers for it and supporting the work. I thought of their duty and glorious privilege to send light and hope and joy to these multitudes, and to make Christ, our Saviour, King over these who now belong to Satan."

TAICHOW.

Taichow is an important city about fifty miles northeast of Chinkiang, and is reached by canal boat. This city has for some time been an outstation work of the Chinkiang field. There has been great opposition to the gospel and the missionaries had great difficulty in securing an entrance to the city. The Chinese evangelist working in connection with Rev. C. N. Caldwell was beaten almost to death. When the place was opened as a regular station in 1908 he could find no place in which to live and was compelled to occupy a small house-boat. The difficulty in securing land is told by Mr. Caldwell. He says, "A large part of our time has been taken up in the attempt to

A Memorial
Church

Needs

buy property. There seems to be no end of land for sale and at least fifty or sixty places have been examined, but the price goes up to prohibitive figures, and we have had to give up thought of them. We are glad to report, however, that we have succeeded in buying a very desirable place for our church and residence of our native helper. The place secured is ample in size and well located near the center of the city." On this land there was erected in the summer of 1910 the first building at the Taichow station. The erection of this building has been made possible by the gift of a generous friend in Baltimore who gave the money as a memorial of his son. In connection with this building there has also been erected a native preacher's house.

Mr. Caldwell, in writing of the general conditions of the field, emphasizes the need of additional missionaries, including a doctor. Alone has the missionary who was assigned to open this station attempted the work. There is no physician nearer than one hundred and twenty miles and it would require nearly two days for him to reach the station. In the vicinity of Taichow there are numerous towns and villages. There is a city forty miles to the north of over 100,000 people, that has not been visited by a missionary until very recently for over three years.

The work at this station is in its beginning,

but it has promise of large results. In the Annual Report it is said, "The work is only limited by the strength of those of us who are to be here, and there is plenty for as many as can come and take part in it. There is a growing spirit of inquiry and desire on the part of a number of the people to know at least more about the new doctrine. God put it into the hearts of his people to respond now while the great opportunity is before us, and before it is too late."

THE FAMINE OF 1907.

The great famine of 1907, which occurred in the region occupied by our North Kiangsu Mission stations, has been such an important factor in opening the way for the preaching of the gospel in all that section of China, that some mention of it is an essential part of this sketch. The current literature of that year contains accounts of conditions distressing beyond all possibility of description. It so occurred that the members of the North Kiangsu Mission were, in large degree, the leaders in the distribution of the relief which the generous contributions of the people of the United States made possible. The famine, caused by the destruction of crops and homes by an unprecedented rainfall continuing for several months, drove the people in multitudes from their homes and they were concentrated at all

Our Missionaries as Leaders

the large cities. Our missionaries, with the coöperation of the missionaries of other denominations, gave up all other work and devoted themselves to the saving of the lives of as many of the people as their physical strength would allow. The stories of heroism will never be written, but they will find their reward in the day when the Lord shall say, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." Men and women, evangelists, preachers and teachers, at the risk of contracting fatal sickness, absolutely physically exhausted themselves in their work among the people. Missionaries, even now, refer to the awful experiences of those days with a shudder. The scenes of the dead and dying, including the old and the young, the women and the children, cannot be forgotten. These conditions continued for about three months. As nerve-racking and heart-breaking as was the work of those awful days, there is no doubt but what it has worked to the furtherance of the gospel. After the work of relief had been organized and was under way it commended itself to the officials and gentry in all the cities. The appreciation, not only of the starving, but of the wealthy and official classes, was cordial and outspoken. "Constant effort was made to keep before the officials and the people the motive of the relief work, viz: disinterested friendliness growing out of the teachings of

our Saviour; and they realized this to a remarkable degree and often remarked that the help which China received came from Christ." When the magistrate of Hwaianfu presented a handsome memorial tablet to the station expressing his thanks, the leading man who came to announce the gift suggested that it be hung in the chapel in honor of the Saviour, as the Chinese knew the charity bestowed had been due to him. Rev. H. M. Woods, speaking of the presentation of this gift, has said: "It was one of the most impressive sights I had ever seen in China. The prefect, magistrate, colonel, lower officials and leading men of the city came in their full robes of ceremony, and with a deafening noise of firecrackers and cannon, stood in a circle around the pulpit and directly in front of a tablet hanging over the pulpit which reads, 'He gave his life to save the world.' Before this they bowed three times, this being the Chinese way of giving thanks and showing their love to the Saviour to whom they knew the famine relief was due. Though it was not our way of Christian worship, it was the best they knew and was earnest and heartfelt." While this impressive expression of gratitude was not so formally presented at other cities there was an equal sense of gratefulness for the relief, and in many cases a direct acknowledgment that it was due to the Christian doctrine. A profound and wide-

An Apprecia-
tion

spread impression for good was made upon the Chinese by the relief work, not only tending to promote kindly feeling between China and other countries, but also to open the heart of multitudes to the gospel. We quote again from the report of Dr. Woods: "We owe our hearty thanks to Almighty God for His gracious guidance and help in difficult work, and for mercifully sparing the lives of the faithful brethren. Our Christian friends in the United States who contributed so generously to this work can 'thank God and take courage' in the outlook following the famine relief. The people were never so friendly, and the prospects never so bright all through this region, and they may feel sure that, in due time, the Lord will use what has been done to lead multitudes to the 'Bread of Life' which, if a man eat, he shall never hunger."

The People
Won

In traveling along the Grand Canal north of the Yangtze and in the country districts more than two years after the end of the famine it was found in cities, villages, and in every place where the suffering had been given relief, a desire for the work of the missionary. The missionaries, knowing how readily the people would receive the message, entered into the experience of our Lord when it is said of Him, "He was moved with compassion when He saw the multitudes scattered abroad, as sheep without a shepherd." Shall the church be ready to

pour out a part of the abundance of her possessions to enable the missionaries on the field to give to the people whose famine of soul is well pictured in the physical hunger of the famine period, that soul food which alone is the Bread of Life?

The field occupied, or rather assigned, to the North Kiangsu Mission presents a two-fold appeal—its vastness and need. One of the missionaries writing in behalf of himself and fellow-workers, says: "Our great desire is that our branch of the Presbyterian Church should see this great field as we see it—a desperately destitute field, a field for our particular church, a field our church should occupy at once. This two-thirds of Kiangsu Province, inhabited by twelve million or more people, is occupied almost exclusively by our mission. Other missions have entered, and are doing some work in the southern part. On the southwest of us, in Anhwei Province, and north of us, in Shantung Province, the Presbyterian Church, U. S. A., has a large mission work. In the comity of missions it is the duty of our church to occupy this intervening field. Here is a tract which is as yet left almost wholly (the northern part altogether wholly) to us. Shall we not make it Presbyterian for the future unity and peace and best welfare of God's church? We are calling for help. We cannot remain here and see men dying without the gospel and

not do all in our power to have it brought to them. The whole field here is our own. Would it not be best to occupy it and keep it ours—homogeneous? It does certainly seem that God has given it to the church to occupy, and if we do not occupy it we will be unfaithful to our trust. Come up to the help of the Lord. Occupy North Kiangsu for Christ, our King. He leads to victory. These people will some day own Him Lord. Will you have a share in the glorious triumph and help to hasten that good day?"

OUR DUTY TO JAPAN.

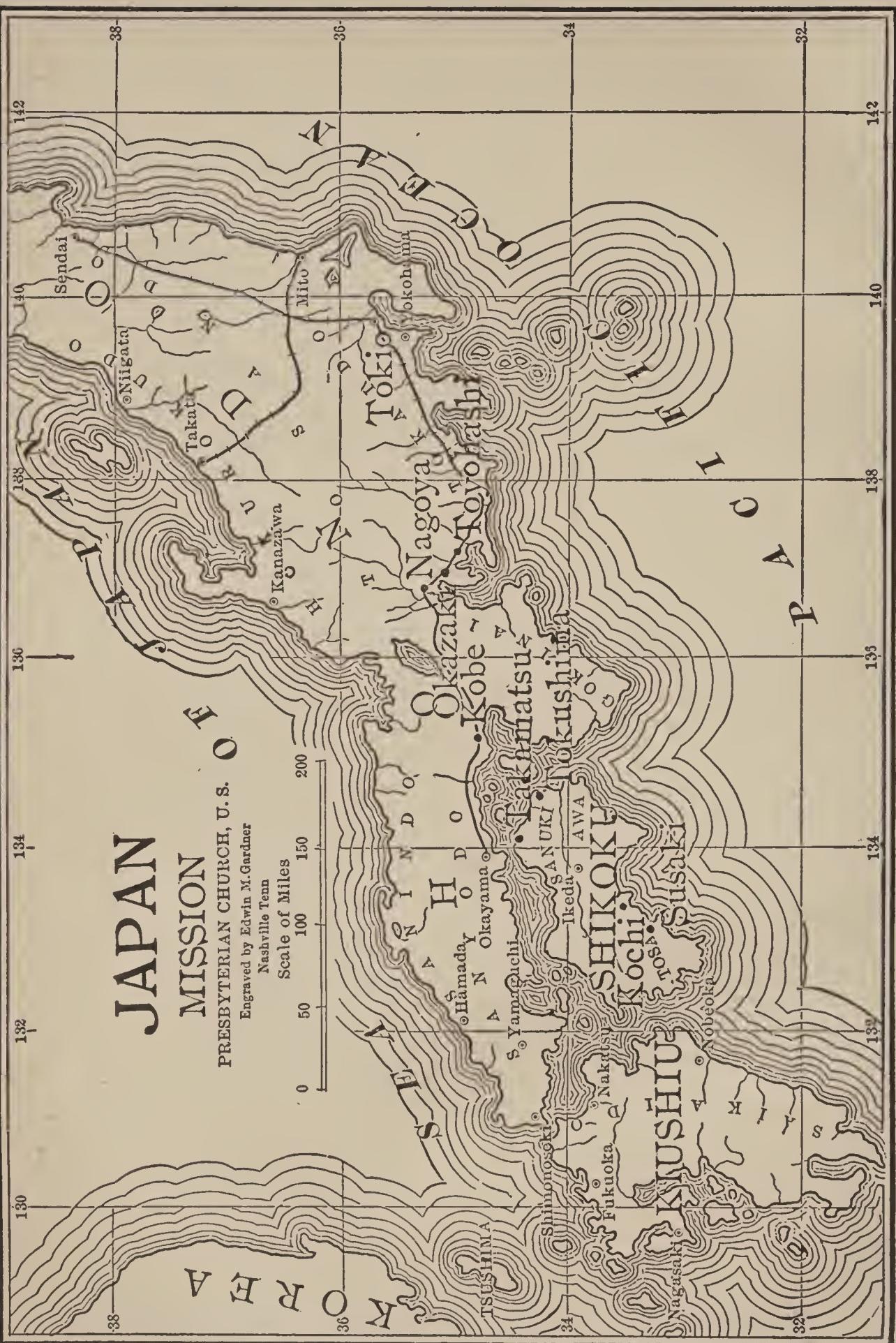
THE course of Christianity in the future will not be an unopposed, easy march to victory. There yet remains a great deal to be done. Many clouds still linger on the horizon, making us anxious about the morrow. But so much has already been done that the churches at home should feel encouraged to renew their energies for the final contest. When one division of an army has forced a breach in the enemy's lines, it is not left to hold the position alone, but reinforcements are hurried forward to its assistance, and the advantage gained is instantly followed up. The attack has been made in Japan; the enemy's lines have been broken, but the victory is not yet. This is no time for retreat, for hesitancy, or for cavil; this is a time for prompt reinforcement and liberal support. Let the home churches feel that such is their present duty toward the work in Japan. . . . With an assured faith, built upon the firm promises of God, we confidently look forward to the time when the empire of Japan shall no longer be a mission field, but shall herself send the message of light and life to the darkened millions around her. May God hasten the day.—R. B. PEERY.

JAPAN

MISSION PRESBYTERIAN CHURCH, U. S.

Engraved by Edwin M. Gardner
Nashville Tenn.

Scale of Miles
0 50 100 150 200





GIRLS' SCHOOL—KOCHI, JAPAN.

IV.

JAPAN.

THE first missionaries of the Presbyterian Church to Japan were Rev. and Mrs. J. C. Hepburn, who had been among the earliest of the Presbyterian missionaries to China. These pioneer missionaries who arrived in the Sunrise Kingdom in 1859, a few months after the coming of the first Protestant missionaries to that country, encountered, at the very beginning, great hostility. This fear and hatred of Christianity on the part of the Japanese is directly traceable to the Jesuit missions of the sixteenth century. In 1549 Francis Xavier came to the southern island of Kiushiu. He remained two years but in response to his letters other missionaries came from Europe and at the end of thirty years their converts were said to number one hundred and fifty thousand. On account of the resemblance of the Jesuit religion to Buddhism there was but little difficulty in getting the people to change from the old to the new religion. A distrust finally arose against the Catholics and a decree of expulsion was issued in 1589, but it was not until 1614 that the terrible persecutions came. Indescribable tortures were inflicted upon those

First
Missionaries

Persecutions

who confessed the new religion. Thousands of priests and converts were killed. The last stand made by the survivors was in the old castle of Shimabara, which resulted in a victory for the government which was celebrated, so it is stated, by a massacre of thirty thousand. On the ruins of the castle was placed the inscription, "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan ; and let us know that the King of Spain himself, or the Christians' God, or the great God of all, if he violates this command, shall pay for it with his head."

For two hundred and fifty years Japan was closed to the world. In July, 1853, Commodore Perry arrived with his fleet in the Bay of Yeddo (Tokyo), with a letter from the President of the United States to the Mikado. He declined to be received under humiliating conditions, and sailed away. In February, 1854, he returned with an increased number of vessels, and about one month later negotiated a treaty by which two ports were opened to American trade. Ritter, in his "History of Protestant Missions in Japan," says: "Perry owed his bloodless victory, not only to the display of external force, but also to the deep, moral impression made by his whole conduct. Katsu Awa, afterwards Minister of the Japanese Navy, who witnessed the negotiations, most appropriately described this impression by saying

Japan
Opened

that a man, who, though supported by ships and cannons, acted with such gentleness, kindness, patience, and yet firmness; having force, yet not using it, could not be a barbarian, or if he were, it were better for the Japanese to become barbarians themselves." Notwithstanding, when the first missionaries arrived in Japan they found Christianity a prohibited religion. It was death to profess Christianity. When the subject of Christianity was mentioned in the presence of a Japanese, his hand would, almost involuntarily, be applied to his throat, to imply the danger. The following edict against Christianity was placed upon all the bulletin boards in the Empire: "The evil Edicts sect, called Christian, is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given." Only ten persons were baptized, five in the vicinity of Tokyo, and five in the vicinity of Nagasaki, in the first twelve years of the Protestant missions in Japan (1859-1872), and these baptisms were administered in secret. The first Japanese church was organized in Yokohama, in 1872. The edicts against Christianity were removed in 1873. In the early days there were no railroads, few steamers, and few roads suitable for travel. There was great difficulty in acquiring the language on account of the prejudice against the missionaries and the inability to secure teachers. Before any part

Early Christians

Statistics

of the Bible or Christian books or tracts were in circulation there were skeptical publications scattered through the country, in both the Japanese and English languages. In the face of these obstacles in the early days the fifty years of missionary work, beginning with the little vanguard, has made an advance far beyond the early expectations of the pioneers in the work. In round numbers there are 800 missionaries in Japan, and 400 organized churches, of which about one-fourth are self-supporting. The church membership is over 70,000. There are 500 ordained Japanese preachers, 600 unordained workers, 200 Bible women, and in a thousand Sabbath schools nearly 100,000 scholars. The contributions of the Japanese Christians in the year 1909 amounted to nearly \$150,000. In the mission boarding schools there are 4,000 boys and 6,000 girls, and about 8,000 students are in kindergartens and other day schools. In the mission schools there are 400 students in theological training, and 200 women are being trained in Bible schools. From these institutions there have gone out more than 1,200 pastors, evangelists and Bible women. There are great publishing houses of Christian literature. The translation of the New Testament was completed in 1880, and the Old Testament in 1888. The total number of Bibles and Portions circulated during the last twenty-eight years is

about four million volumes, two million of these volumes having been circulated during the last five years. Christianity has had a powerful influence upon the civic and moral life of the people. There are also evidences of this influence in political affairs, there being some fourteen professed Christians in the Japanese Parliament.

The presentation of these favorable statements would be unfair were it not supplemented with statements of the remaining great need of the gospel in Japan. There are three provinces with a total population of 2,000,000 in which there is not a missionary. Another province with 800,000 population has only one missionary. Three provinces, with an aggregate population of nearly 4,000,000, have only two missionaries in each. Another striking fact is that of the 70,000 Protestant Christians, seventy-five to eighty per cent are found in and near six of the great cities of the Empire. The remaining twenty-five per cent of Christians are in small bands scattered among at least 40,000,000 people. Three-fourths of the population of Japan live in villages and towns of 3,000 or less, a field which the gospel has only barely touched, or has not been preached at all. While giving thanks for what has been accomplished in Japan, there is need for prayer that the gospel may be sent to the from thirty

A Great
Need

to forty million people who are without the message. Let no one think the work is done. We have only come to the sunrise of the gospel in the Sunrise Kingdom. The time of its noon-day glory is yet to come. More missionaries, better equipment, wisdom in administration—in brief, the power of the Holy Spirit in the work already accomplished, and upon the present and future history of the Protestant church in Japan is the appeal of all the missionaries and devout Japanese Christians.

During the time Rev. J. Leighton Wilson was Secretary of the Presbyterian Board of Foreign Missions, in New York, Rev. Jas. C. Hepburn was his family physician and intimate friend from 1854 to 1859. Probably this intimate friendship led to the sending of Dr. and Mrs. Hepburn, in 1859, as the first missionaries of the Presbyterian Board to Japan. In later years when Dr. Wilson was the Secretary of the Executive Committee of Foreign Missions of our branch of the Presbyterian Church it would be but natural that through his relationship with Dr. Hepburn he should have a deep interest in Japan. While on his way to China as our first missionary on foreign soil, Rev. E. B. Inslee wrote to Dr. Wilson, from Nagasaki: "Can you not induce some of your young men and women to come into this field, to help in the evangelization of these benighted heathen? Tell them that Japan lies just by

the wayside that leads to heaven—the most beautiful land in the world, and is as near the city of our Great King as any on the globe. Its fields are white unto the harvest; therefore press them to come and put in their sickles, that they may reap part of the glorious fruits." But these fields, "white to the harvest," were to wait eighteen years for the first representatives of our church to enter as reapers. This long delay was from lack of funds rather than from lack of interest. In December, 1885, when Rev. M. H. Houston had succeeded to the office of Secretary of Foreign Missions, Rev. R. B. Grinnan and Rev. R. E. McAlpine became our pioneer missionaries in Japan. Through a generous offering of the Woman's Foreign Missionary Society of the Grand Avenue Presbyterian Church, St. Louis, and additional gifts, the Executive Committee was enabled to open the Japan Mission, and the two brethren, one from Virginia, and the other from Alabama, alumni of Union and Columbia seminaries, were sent out and arrived in Yokohama in November, 1885. On the arrival of the missionaries in Yokohama they were received into the hospitable home of Rev. Jas. H. Ballagh, at whose urgent request the work had been undertaken. Following the advice of the Japan Council of Presbyterian Missions, Messrs. Grinnan and McAlpine visited the cities of Nagoya and Kochi. After a visit to the former city

Our First
Missionaries

in December, 1885, and the latter in January, 1886, Kochi was selected as presenting the finest opening for mission work.

KOCHI.

The First
Station

The principal part of Japan consists of four large islands: Yezo, at the extreme north; Hondo, the largest and most important of the islands; Shikoku, across the Inland Sea from Hondo; and Kiushiu, the southernmost island.

Kochi is the capital of the Province of Tosa, in the southeastern portion of Shikoku. The population is about 35,000, including suburbs, about 45,000. The city is delightfully situated at the head of a land-locked bay, in picturesqueness not to be surpassed, even in Japan. Its location is in one of the few plains of the Province of Tosa. Rice, wheat and vegetables of various kinds are grown in abundance. The principal products are rice, sugar, sweet potatoes, oranges, persimmons, and other fruit; salt, fish, camphor, coral, lumber, and silk. The mission work of this province of 600,000 inhabitants, having Kochi for its center, has practically been given over to the Presbyterian Church, U. S. One of the reasons for the selection of Kochi as the first of our mission stations in Japan was that there had been a remarkable interest in Christianity aroused among some of the influential men of the

province, and several of them had joined the church that had been organized at least six months prior to the arrival of our missionaries. *Early Days* The first days were fully occupied with the selection of the location of the station, the acquisition of the language, cultivating the acquaintance of the people, etc. Foreigners were not allowed to live outside the treaty ports unless employed by Japanese, and to overcome this difficulty the missionaries arranged to give an hour a day to teaching English in a school supported by some of the influential men of the city. During the months of preparation the local church was rapidly increasing in the number of believers under the work of the native evangelist, Mr. Yamamoto, and in May, 1886, on the first anniversary of the organization of the church, there were over one hundred members of the church, which had practically become self-supporting. The missionary force at Kochi was increased by the marriage of Mr. Grinnan in October, to Miss Lena Leete, of North Carolina, who had been one of the teachers in the Presbyterian school at Tokyo. At this time this little band, three in number, were the total mission force on the populous island of Shikoku. The work from the beginning was most encouraging.

In response to urgent appeals the Executive Committee, in 1887, sent to the Japan Mission Rev. H. B. Price and Rev. D. P. Junkin. An-

Reinforce-
ments

other missionary was added to the band by the marriage of McAlpine to the youngest daughter of Rev. Jas. H. Ballagh, the veteran missionary of Yokohama. In succeeding years reinforcements were added to the Kochi station. Miss Annie H. Dowd and Miss C. E. Stirling arrived in 1888. In 1889 Rev. W. B. McIlwaine arrived, and during the following year was married to Miss Jones of the China Mission. In 1890 Rev. J. W. Moore was added to the Kochi workers. In 1893 Miss Sala Evans arrived in Tosa to engage in work among women.

By the end of the year 1887 the Kochi church building was completed at a cost of about \$900. With the exception of about \$225 this commodious building, seating some 600 people, was erected with money given by the Japanese Christians. By 1890 the church had increased to a membership of over 500. From this center interest spread to other parts of the province and small bands of believers were to be found in many of the important towns. Regular preaching was kept up in over twenty towns and the missionaries alone conducted service in more than sixty places. In the last ten years the work at Kochi has enlarged to the city limits and has been further extended to the towns and villages of Tosa Province.

Miss Annie H. Dowd arrived in Kochi, followed a few months later by Miss C. E. Stirling, and, in May, 1888, the school for girls

Kochi
Church

was opened with twenty-five pupils. The work was continued successfully until 1894 when for good reasons the school was closed. In 1891, Miss Dowd, assisted by Mr. McIlwaine, began her Bible school for women. The purpose of this school was to train women helpers for the missionaries, and to give Christian women such a knowledge of the Bible as would make them efficient workers. Owing to the failure of Miss Dowd's health and her consequent temporary return to America, this school was discontinued. Subsequently, in 1895, the school was removed to Kobe.

The women missionaries of the Kochi station, both married and single, have rendered self-sacrificing and successful service in women's meetings of various kinds, the establishment of Sunday Schools, women's Bible classes, and other work for the Japanese women. Mothers have been given instruction in the bringing up of the children and visits have been made to the hospitals. At the present time the work in Kochi consists of the coöperation of the missionaries with the self-supporting Japanese church, instruction of a Bible class of young men in the missionary home, the continuance of a most interesting class of old women, taught by Miss Dowd for a number of years. Of the thirty-two old women who are members of the class twenty-seven are over sixty years of age. The oldest, the mother of Mr. Hosokawa, mem-

Work of
Women

ber of the Japanese Parliament from this district, is eighty-four years of age. There could come to no missionary or visitor a happier experience than to meet with these souls, happy in Christ, ripening for glory. At Saluba Chapel, another point in the city, a successful work has been established under the direction of Rev. H. H. Munroe. The Sunday school, admirably graded and organized, has an average attendance of about ninety. The industrial school established by Miss Dowd a number of years ago continues its successful work.

NAGOYA.

The City
When the first reinforcements of the Japan Mission arrived in 1887, it was decided to open a station at Nagoya. In October of that year, Rev. and Mrs. R. E. McAlpine and Rev. H. B. Price were located in this most important city in the Province of Owari. Nagoya is located in a broad and fertile plain about midway between Tokyo and Osaka. It has a population of about 300,000, is the fourth city in the Empire in size, and one of the busiest places in Japan. Prior to the arrival of Mr. McAlpine and Mr. Price and their wives, no missionaries resided in the city. The only Protestant work was conducted through native evangelists. Some six years before, Rev. Jas. H. Ballagh, of the Dutch Reformed Church, of Yokohama, had organized a church with some fifty members,

which was turned over to our Japan Mission. Under the leadership of the missionaries, this church gradually became self-supporting, and a building was erected in 1895. It has now grown to be a church of much importance. A second Presbyterian church has been organized, which has about reached the point of self-support. In the Annual Report of the Japan Mission for 1909 it was said: "It is true that we have two Presbyterian churches established in the city. One of them, the Nagoya church, became entirely self-supporting years ago, and the other, the 'Kinjo (Golden Castle) church,' which attained a state of quasi self-support last spring. But with these hundreds of thousands of people all about us who are not being reached, we feel convinced that we must open other places of preaching, and more strenuous efforts must yet be made to compel them to come in to the marriage feast of the King. Steps have been taken to unite all the Christians in five towns, that they may ultimately support the one preacher, who will minister to them all. This is a good beginning toward self-support, which is far more than past the level in the evangelization of a country."

The Churches

In 1888, Mrs. Randolph, who had been in charge of the girls' school at Hangchow, China, was compelled, on account of ill health, to give up her work at that station. She went to Japan and located at Nagoya. Soon after her arrival

she laid the foundation for the Nagoya Girls' School. For eleven years from the foundation of the school "it dwelt in tents"—*i. e.*, on leased grounds—but finally ground was purchased and a building erected, large enough, it was thought at the time, for years to come. Very soon the building was full to overflowing, and in 1894 a roomy chapel and dormitory were erected. These school buildings, with the one for the foreign ladies, make five buildings on the school lot, leaving small space for a playground, which is much needed. Writing of this school, Mr. McAlpine says: "Our Nagoya Girls' School is the last work in the life of Mrs. Randolph. For her sake we should firmly establish it. For the sake of the work it has thus far accomplished we should place it upon a sound basis; its graduates are found in places of importance, as wives of pastors, school teachers, Bible workers, Christian women in the communities; everywhere they are faithful and valuable women for witness-bearing for the Master. For the sake of Japan's future generations this school should be put on a firm foundation. That Christian education is superior to heathen training need not be argued; but that is the issue at this time. In the recent past the Department of Education has more than once issued regulations which seemed intended to cripple and crush out Christian schools. Twelve years ago such regulations were issued, but all the schools with our

principals remained firm and refused to be crushed and the Educational Department avoided the issue. Now again, two years ago, the general regulation was issued, which means practical extinction to all schools not in some way recognized by the government. In order to attain such government recognition we lack three things: (1) apparatus; (2) licensed teachers, who are really no better than our present force; (3) modern, up-to-date buildings. All three cost money. We are getting the first two requisites by degrees, but the third is only attainable by a grant of the appeal for \$10,000. All Christian schools are practically agreed that the conditions named by the government are not unreasonable, and will not at all affect religious principles. If we fail to meet the requirements it is practically an acknowledgment of ourselves as being content with poor equipment, and could not but result in closing our schools for lack of pupils, and this would leave the training of coming generations in the hands of irreligious and anti-religious instructors—a heathen education." The young people of the Church were asked, in connection with the 1910 Children's Day offering, to contribute the needed \$10,000. It is believed that the contributions of the Sunday school, supplemented by the gifts of a few generous friends, will provide the necessary amount, and that the many years of work in the Nagoya Girls' School, as fruitful as it has been,

will be but a beginning of a larger fruitfulness in the number of educated Christian young women that shall find their place in the Christian life of Japan.

GIFU.

With Nagoya as a central station a large work continuing through many years has been done in the surrounding towns and villages. The work at Gifu was conducted as an outstation for a number of years. It was finally decided by the mission to locate a family there. Accordingly, Rev. C. K. Cumming removed from Nagoya to Gifu, where he lived for several years. On account of failure in health, which seemed to result from the climate, Mr. Cumming, on his return from home furlough, was located elsewhere. At the present time there is a Japanese evangelist in charge of an earnest group of believers. Rev. R. E. McAlpine has had general supervision of this point as an outstation of the Nagoya work. In other directions along the lines of the railways during the earlier years of Mr. McAlpine's work at Nagoya, he, with other missionaries, has traveled by train and bicycle through valleys and over mountains, reaching the important towns and villages. At a number of places there are groups of happy, earnest Christians who, under the leadership of some local Christian man or the pastorate of a Japanese evangelist, are witnesses of grace, and

stand as representatives of the Light of the world in what otherwise would be deepest spiritual darkness.

OKAZAKI AND TOYOHASHI.

Okazaki is a city of from fifteen to twenty thousand inhabitants twenty-five miles south-east of Nagoya on the main line of railway from Tokyo to Nagoya and eastward. It is an old castle town. It is noted as the birthplace of Ieyasu, the founder of the Tokugawa family, which had supreme control of Japan for over two hundred and fifty years. Buddhism is powerful and aggressive in the city and surrounding country. It was opened as a regular preaching point in 1890. Sufficient work has been done to entitle the two cities of Okazaki and Toyohashi to the name of mission stations. For a few years the Okazaki station made good progress. The workers were active and the Okazaki number of believers increased, including several men of financial influence. Funds were gathered, a lot purchased, and a substantial church building was erected, and the mission entertained the hope that this body of Christians would soon be strong enough to become an organized and self-sustaining church. It became necessary to close the boys' school, which was a distinct loss. Rev. S. P. Fulton, who was located in Okazaki, was elected by the mission to enter the theological faculty in the Meiji

Gakuin in Tokyo. Rev. S. R. Hope was assigned to this general field and selected as his place of residence the neighboring town of Toyohashi, and since that time there has been no missionary resident at Okazaki. Several of the well-to-do members removed elsewhere and the small body of Christians lost heart. It is the hope of the mission, however, that new plans may be put in operation and that there yet may be a successful work in Okazaki.

Toyohashi

Toyohashi is an important town about an hour's railroad journey into the interior. The station at Okazaki has been removed to this city. The two cities of Okazaki and Toyohashi have been for a considerable period without a missionary. Rev. and Mrs. C. K. Cumming have been recently located at Toyohashi. At this point considerable work has been developed toward the east and at a number of towns along the railway small groups of Christians have been gathered. With the location of a missionary at Toyohashi there is promise of development in the field surrounding the two cities.

KOBE.

An Important
City

Kobe is one of the most important cities in Japan. It is situated in the southern part of the island of Hondo and has a population of over 300,000. The harbor is one of the finest in Japan and at almost any time there

may be seen the flags of many nations on the ships in the harbor. It has both an extensive foreign and local trade and the city is growing rapidly in population and business importance. Stretched along the harbor with mountains to the landward, the city has a magnificent southern exposure and is considered one of the most healthful cities in Japan. There is a population of about 2,000 foreigners, and stocks of foreign goods may be found in many of the Kobe stores. Other churches began work in the early days of missionary activities in Japan. The Presbyterian Church, U. S. A. (North), opened a mission in 1890. In 1891 our church began work in Kobe with Rev. and Mrs. R. B. Grinnan as missionaries. The little band of fifteen believers soon grew to twenty-five. Several preaching places were opened to the general public, and especially among the women and children there was interest and good promise of results. In 1893, on account of the death of Mrs. Grinnan, Mr. Grinnan returned to America and Rev. and Mrs. R. E. McAlpine were assigned to this station.

Kobe is now recognized as one of our most important stations, not only from the geographical and commercial importance of the city, but also on account of the character of the work. The church has long been self-sustaining and is one of the prominent Presby-Evangelistic

terian churches in Japan. The happiest relationship exists between the missionaries and the Japanese pastors, and the church membership. At the present time the missionaries who are connected with the Presbyterian Theological Seminary conduct an energetic and successful evangelistic work at several chapels. At these chapels the congregations are steadily increasing. Writing of Kobe several years ago, Mr. McAlpine said: "The great number of newcomers, their freedom from prejudice, and their willingness to listen to our message all make the work in Kobe most urgent and important. These opportunities will become increasingly numerous and make each of our workers strive to do the work of two."

KOBE PRESBYTERIAN THEOLOGICAL SCHOOL.

Organization

For reasons that seemed good to the Japan Mission, and with the approval of the Executive Committee of Foreign Missions, it was determined to establish a Presbyterian Theological School. Kobe was selected as the best location and the school was opened in 1907 with three regular teachers and six pupils. Rev. S. P. Fulton, D.D., who had been for five years doing a large work in the Union Theological Seminary at Tokyo, was put in charge of the Kobe seminary. The work was begun in a rented building. The number of

students increased during the first year so that at the end of the term there were about seventeen in attendance. During the year 1909 a very admirably located piece of property in the western part of the city was bought on which there was erected a well-planned and well-built dormitory. Nearly all the money for this building was either given or advanced by the missionaries. This new Kobe Theological School building was formally dedicated September 23, 1909. It was an occasion of great joy to the missionaries, the students and the Japanese Christians in the city. There has been recently erected a residence for one of the Japanese teachers. The buildings occupy a site commanding a fine view of the city and the bay, and the property has increased in value since the purchase was made. It is a matter of regret that a larger plot of ground could not be secured to provide for future enlargement that may be reasonably expected. The faculty of this school for 1910 consists of Rev. S. P. Fulton, Rev. H. W. Myers, Rev. Walter McS. Buchanan, together with three Japanese professors, pastors of churches in the city of Kobe. The spirit of this school is intensely evangelistic. The institution is already making a contribution to the Church of Christ in Japan of men sound in faith, well trained mentally, and with experience in practical work of the church.

Faculty and
Students

TOKUSHIMA.

In 1889 the force in the Japan Mission had sufficiently increased and the work advanced to a point which justified the opening of a new station. Tokushima, a city of some 60,000 population, in the Province of Awa, on the Island of Shikoku, was selected. This important city is situated at the mouth of the Yoshino River, which waters a great and fertile valley of triangular shape with its base toward the sea, and extending about fifty miles into the interior to the town of Ikeda, at the small point of the triangle. This province is noted for its wealth. Our first missionaries at Tokushima were Rev. and Mrs. C. G. Brown, whose principal work was teaching in a government school. The work was begun in the city with excellent prospects, especially among women. A small school for boys was maintained for several years. Sickness in the family of Mr. Brown compelled him to return to America, and in 1891 Rev. and Mrs. H. B. Price were transferred from Kochi. From the time of the arrival of Mr. Price to 1896 there were a number of changes and additions to the missionary force at this station. The work had a good beginning but on account of sickness, changes among the missionaries, and the strong opposition of the Buddhists, progress was hindered. Some of the most riotous services ever seen in Japan occurred in Tokushima during

Description

Station
Opened

a series of meetings in 1891, but the days of violent opposition have passed, and it is now one of the most encouraging fields in our Japan Mission. A church building that had been erected in former years was burned in 1905. During the rebuilding of the church a deep spirit of prayer took possession of all the workers, foreign and Japanese. For weeks prayer meetings were held daily. Following the church dedication many souls were brought to the Saviour; the work spread to the outstations and in a comparatively short time there were some fifty additions to the church in the district. The work at Tokushima consists of a fully organized Japanese church, with a native pastor. The missionaries at this station, under the general leadership of Rev. Chas. A. Logan, are active in the city and around it. Happy is the visitor to the Tokushima field who, with a missionary companion, travels by rail and jinrikisha from Tokushima to Ikeda, and then along the indescribably beautiful Yoshino River, southward to Kochi. Here and there, in a home or factory, will be found a devout Christian who rejoices to see the missionary. In Ikeda and other towns there are groups of earnest, prayerful Christians. It is impossible, with the present force of missionaries in this district to answer the calls for preaching the gospel. The work of our women missionaries at this station has been especially

Church
Burned

Encourage-
ments

successful among the women and in the organization and conduct of Sunday schools.

TAKAMATSU.

Importance

Takamatsu is the most important city in the province of Sanuki on the Island of Shikoku, about fifty miles to the west of Tokushima. It is beautifully located on the Inland Sea of Japan, about six hours voyage from Kobe. The population is about 40,000. There are a number of handsome public buildings in the city. The chief products of the surrounding country are salt, rice and sugar. Takamatsu has a railway connection with the eastern part of the province, making accessible for missionary work a number of small towns, including the town near which is located one of the great temples of Japan, visited, according to the Japan Year Book, by 700,000 pilgrims each year. If anyone thinks for a moment that Japan is evangelized, a day at Kotahira will suffice to dispel the illusion. Not only do the people worship at the shrines, but living horses are objects of worship, and a bronze horse, near the summit of the mountain, reached by a stone stairway of eight hundred and fifty-two steps, is an object of worship to which offerings of rice and money are made by multiplied thousands of devotees. Though work had been carried on for several

Kotahira

years by a native evangelist, Takamatsu did not become a separate station until 1893, when Rev. and Mrs. H. T. Graham were sent to the ^{Opening} city from Tokushima. At that time there were about thirty believers. A good beginning was made, but in 1896 Mr. and Mrs. Graham, on account of ill health, were compelled to return to America, and from that time until 1898 there was no resident missionary, the work being looked after by missionaries from Kobe. Rev. Wm. C. Buchanan and his brother, Rev. Walter McS. Buchanan, were assigned to this field some years ago. Through their earnest and sympathetic effort the Christians took heart. The Sunday school and church services and all the evangelistic meetings improved. In the country districts, where the work from the beginning was considered more than ordinarily difficult, there was a great gain. As the central congregation increased a desire for a new and better church building arose, which resulted in the erection of a very convenient and attractive church. The transfer of Mr. Wm. Buchanan, and later Mr. W. McS. Buchanan to the Kobe Theological Seminary, left Mr. and Mrs. S. M. Erickson as the only missionaries in Takamatsu. While the work was hard and the life somewhat lonely, constant progress has been made. Recently Rev. and Mrs. A. P. Hassell have been located at this station. While a great and wide field ^{Results}

is still unoccupied, both in and surrounding the city, there has been a tremendous impression made upon the community. The business people and the newspapers treat the missionaries with courtesy and kindness.

SUSAKI.

Susaki, situated on an arm of the sea on the southeast coast of Shikoku, is a town of some 15,000 inhabitants. Next to Kochi it is the chief seaport town in the Province of Tosa. It has a small, very picturesque land-locked harbor. Susaki was opened as a station of our Japan Mission in 1898. In the spring of this year, Rev. J. W. Moore and family removed to this place and began work at once. The reports from the station in the years immediately following its opening speak of the readiness of the people to receive the missionaries. Mr. Moore was at that time, as he has always been, very active in the villages and towns in the Susaki field. The missionaries were kindly treated, but the confessions of Christ were few. In the report for 1898 Mr. Moore said: "Early in September the native evangelist left Susaki for Nagoya, and I am left to hold the fort alone. Though it is at times hard, I enjoy the effort, for this is what I came for. The meetings, probably a rebuke to my faith, have steadily increased and the order improved." The story

of the work at this station is not unlike that in nearly all mission stations. The missionaries come and go in the necessary changes that occur on the mission field. At Susaki, however, Mr. and Mrs. Moore have been the only missionaries for a large portion of the time. Miss Sala Evans was, for a time, located at Susaki, and assisted in the work by conducting meetings for children, visits to the hospital and homes of the poor. The invested work of the years has yielded good returns. There is now in Susaki a company of earnest Christians, with a well-organized church. Mr. Moore is known throughout all the province, for he has penetrated to the most distant parts, riding on his bicycle or going afoot, as the necessities of the case might require. The church at Susaki is Susaki
Field prosperous, and the work in the field is hopeful. The Susaki field, broadly speaking, covers the entire Kochi Ken of Tosa Province. The western part of the province, west of the Niodo River, has a population, as nearly as can be ascertained, of 265,000. Mr. Moore is the only missionary among this large population, and this does not include his entire field. Writing of his field in the fall of 1909, Mr. Moore said:

“This is, first and foremost, a Southern Presbyterian field. If we hope to reap the fruits of twenty-odd years of hard work, we must get men to do it without unnecessary delay. The hopeful signs in this field are several. The

people in Tosa Province are among the most liberal-minded in Japan. They have a good deal of curiosity about many things that have nothing to do with Christianity, and it cannot be said that they are of an exceedingly devout disposition, but they are willing to listen to what we have to say. The attitude of the educated class is a hopeful sign."

THE UNITED CHURCH OF CHRIST IN JAPAN

Presbyterian
Union

As the missions of the different Presbyterian bodies extended their work and the number of members in the Presbyterian Church increased a desire that all the Presbyterians of Japan should be united in one organization developed. In 1887 a great forward step was taken in the organization of the Nihon Kiristo Kyokwai—the United Church of Christ in Japan. This organization includes all the churches established by the missions of the Presbyterian churches, North and South, of the United States, the United Presbyterian of Scotland, the Cumberland Presbyterian, and the Dutch and German Reformed Churches. This union of the Presbyterian bodies is now the strongest Protestant church in Japan.

KOREA OPEN.

A VISIT to Korea is a tonic to faith. Nowhere else in the world today is there a more marked illustration of the preparation of the soil by the Holy Spirit, the inherent vitality of the truth, the joy of the believer in Christ, and the value of personal work for souls. Many a time, as I studied the movement, it seemed to me that the Son of Man was again walking upon earth and calling to men: "Follow me;" and that again men were "straightway" leaving all and following Him. As I sat in the humble chapels and communed with those believers, I could see how the Gospel had enlightened their hearts and how their once joyless lives now centered in the Church of God, which gave them their only light and peace. All Korea is open to the Word of the Living God. It is for us to use aright the wonderful opportunity.—REV. ARTHUR J. BROWN, D.D.





KOREAN ELDER, WIFE AND CHILD.

V.

KOREA.

IN the old days of studying geography, in giving the boundary of Korea we would say: "Korea is bounded on the north by Manchuria; on the east by the Sea of Japan; on the west by the Yellow Sea, and on the south by the China Sea." Dr. Gale, in his book, "Korea in Transition," says: "A journey straight south from Korea would carry you past the east side of the Philippines, between New Guinea and the Celebes, and through west central Australia. North, would take you over Siberia through the mouth of the Lena into the Arctic Ocean. Due west, you would see Peking, Kabul, Teheran, Constantinople, Rome, New York, and San Francisco. An elevator shaft sunk right through the Northern Hemisphere would come out in the Atlantic Ocean, distant one hour of sun from New York." The size of Korea is given in round numbers as being 600 miles from north to south, and an average width of 135 miles from east to west. The area, about 80,000 square miles, is twice the size of the State of Kentucky, and about equal in extent to

Boundary

Kansas. The name, "Korea," is one of foreign origin, coming from China centuries ago. It is one of the many names applied to the country. "Chosen," meaning "Land of the Morning Calm," the name by which Korea was known when missionaries first entered, is the official name adopted by Japan since the annexation.

The country is divided into thirteen provinces—a division that was made about eleven years ago. The provinces are in size much like the average county in the States. The population of Korea is usually stated to be 12,000,000. Dr. Gale tells of an old man whose prayer is, "God bless our twenty millions of a family." Probably the most reliable authority as to the population is the *Japan Year Book* for 1907, which suggests 14,000,000 as the probable population of the country.

Population

Korea is a picturesque country. We are often told of the barren appearance of the land as the traveler approaches from sea, which in the winter season is true, but at other seasons, even the denuded mountains covered with the green of the pine shrub lose all trace of severity. A range of mountains extends entirely through the country from the north to the south. In the northern and middle section the main range is nearer the eastern coast. In the extreme southern section the range divides, the shorter section keeping near the eastern coast, and the longer extending through the

middle of the country to the southern coast line. The mountains of Korea are not snow-capped. The elevation of many of the higher mountains does not exceed twenty-five hundred feet. From the main range hills spring up in every direction. "Over the mountains, mountains still, mountains without number," is one of the sayings of the people. Traveling through the interior of Korea one is never out of sight of a mountain range or the diverging lesser hills. Innumerable fields of rice in the valleys, beautiful views from the low passes, scores of villages in almost every direction, engage the attention of the traveler.

THE PEOPLE.

The character of the people is formed, in no small degree, by the family life, and the family life is the result of the position given to women. The husband is the head of the house, the master of the family. The woman is not considered as having any legal or moral existence. She has no name. As a child, she receives a surname, by which she is known in the family to which she belongs. After she becomes a maiden her name is not mentioned except by her parents, being known to all others as the daughter or sister of the family. As a married woman she is without a name. Her parents know her by the name of the place where she

Condition of
Women

resided previous to marriage. If she becomes the mother of male children she is known only as their mother. In one instance is she given a name, and that is when she is brought before the magistrate for trial, and then she receives a name for legal identification which is known only while the charges made are being investigated. The above applies to the middle-class women. Below the middle class the women are doomed to hard labor and the most menial service. They carry the heavy burdens to market on their backs, and drudgery of every kind is their common occupation. The only relief in this burdensome life is that they are given a certain form of recognition. A woman is always addressed in a respectful and sometimes honorific language, from the humblest classes up. Not even an officer of the law can invade their homes. A man of high position cannot be arrested for a crime in his wife's apartment, except in cases of rebellion, in which case his family are regarded as his accomplices. The women of the better classes never appear in public, and live and die in seclusion. A Korean gentleman seldom holds conversation with his wife. At the age of about ten years the boys and girls are separated and the boys taught that it is a disgrace to enter the female apartments of the house.

Marriage

Marriage is a very important event. The arrangements are made by contract, as in

China, and the bride is taken away from her home. A traveler through Korea not infrequently hears the cries and moaning of a bride being taken in a sedan chair, on which is spread a tiger skin, as she is being carried from her mother's home to the home of the bridegroom. After making some allowance for the custom of wailing, and that it is the thing that is expected of the bride, there remains an element of great sorrow. A young man is considered of very little account until he takes a wife. Whatever his age, he is regarded as a mere boy. Even a bachelor of mature years cannot take part in social reunions or say anything on important occasions. The badge of the unmarried man is the style of wearing the hair. It is parted in the middle, braided, and allowed to hang down the back, and he goes bareheaded. It is often difficult for a stranger traveling through Korea to distinguish between a boy and a girl. After the marriage contract is made, and just before the ceremony, the young man changes the style of his hair, putting it up in the well-known top-knot. Whatever may be his age, twelve or twenty, then, and not until then, he becomes a man. In the Korean they say, "He takes the hat," which is made of horsehair, and wears it constantly—in the home, in church, everywhere the married Korean considers the hat on his head an absolute necessity. There are other interesting customs in connection with the mar-

The Korean
and His Hat

riage ceremony. The contracts are made by the parents through the middlemen.

Government

It has been about three centuries since the Koreans really had their own government. During all the years since she has been the subject, or dependency, of some surrounding nation. At Seoul the road across the mountain and the location of the gate through which the Chinese Embassy came and entered the city is still shown, and Korea was expected to send embassies to China and pay tribute. Japan and Korea have oftentimes been at war. At last it became a question as to whether Russia or Japan should control, and hence followed the recent war, with the victory in favor of Japan, and the annexation of "Chosen."

RELIGIONS.

Religion

Korea is a country almost devoid of religion. One looks in vain for the great temples found in Japan, China, India, and other countries. There are no priests or sacred animals, no incense sticks burning before pictures—in fact, none of the ordinary signs of religion. The religion of Korea is such that it may be called, as said by Dr. Gale, "A mixing of ancestor worship with Buddhism, Taoism, spirit cult, divination, magic, geomancy, astrology, and fetishism. Dragons play a part; devils (*kwi-shin*) or nature gods are abundant; tagobi (elves, imps, goblins) are legion and are up to

all sorts of pranks and capers; spirits of dead humanity are here and there present; eternal shades walk about; there are personalities in hills, trees, and rivers, in diseases, under the ground and in the upper air, some few ministering to mortal needs, but most of them malignant in their disposition, bearing woe and terror to the sons of men. So easily are they offended and so whimsical in their make-up and difficult to please, that the spirit world is little better than Hades let out of school, with all mortals at their mercy."

Those who know the religious life of Korea best state that ancestor worship holds the chief place. This is the Korean's "gateway to the happy land of prosperity and success. To neglect it blocks the whole highway toward life and hope."

But the day of awakening has come in the Hermit Kingdom and the gospel of Jesus Christ. Along with the breaking down of old customs by the entrance of other nations and the control of Japan, grave problems present themselves. What shall take the place of ancestor worship? What shall occupy the minds of the people who have located all kinds of spirits in spirit trees and other places? We would ask, with Rev. Jas. S. Gale: "Has the gospel anything to offer at such a time as this? When the old paternal system has given way and the domestic life and government are

The
Awakening

at sea, it comes in tone of matchless simplicity and says, ‘Our Father, who art in heaven, thy kingdom come. . . .’ Where is freedom to be found, freedom from past bondage, from present bondage, from the bondage of self, from custom, from fear, from superstition? The heart of the nation these days goes out in longing for freedom. ‘Ye shall know the truth, and the truth shall make you free.’ Korea’s ancient civilization appears to be a planned opening of the way for receiving the gospel at the present day; and the reader will doubtless be able to see through its bondage a groundwork for present hope.”

Korea was indeed a hermit kingdom and stood out against the entrance of foreigners after surrounding nations had entered into treaties and given official recognition to representatives from other nations. Up to 1880 sign-posts were marked, “If you meet a foreigner, kill him; he who has friendly relations with him is a traitor to his country.” Strange ideas were held regarding other countries. China was thought to be the center of the flat world, and Korea was on the east side of it. All the people outside of Korea were regarded as barbarians. Even a Chinese envoy who came with messages from that great empire was bidden to “depart in peace.” Rev. Jas. S. Gale, than whom no one is more familiar with the early conditions of Korea, says: “Sud-

denly the command was issued from somewhere, 'Open wide the gates,' and lo, in stepped the missionary. The doors had remained fast closed till he was ready, but now the hour had come. From that day on the missionary has been the representative Westerner, not the merchantman nor the official, but the missionary, the *moksa*, pacing the length and breadth of the land, in the far north, down south, all the way from Seoul to Fusan, to Wiju, gazed at by wondering multitudes."

The Gates
Opened

In 1876 Japan, after unsuccessful efforts by the United States and France, succeeded in making a treaty. It was not until six years later that a satisfactory treaty was made with the United States. Rijutei, a Korean, was sent to represent his government in Japan. Soon after reaching the country some Christian books fell into his hands. He read them with eager interest and was introduced to one of the American missionaries, from whom he received instruction. He accepted Christianity and was baptized. Rijutei immediately began to prepare a Bible which his countrymen could read, and begged that missionaries might be sent to Korea, and Dr. H. N. Allen, then living in China, went in 1884. The American Minister appointed him physician to the legation, which insured his safety. Soon after his arrival a number of Koreans were wounded in a political outbreak, among them a nephew of

Dr. Allen

First Results

the king. He and several others recovered from their wounds under Dr. Allen's care. His skill gained him the favor of the king and his court, and opened the way for Protestant missions. The first ordained missionary, arrived in Korea in the spring of 1885; the first convert was baptized in July, 1886; the first church organized (Presbyterian) in the fall of 1887, and before the close of 1888, the baptized converts of the two missions, Presbyterian and Methodist, numbered over 100.

The Mission
Opened

The sending of the first missionaries of the Presbyterian Church, U. S. (Southern), was one of the results of the meeting of the Inter-Seminary Alliance in Nashville, in 1891. "Rev. Horace G. Underwood, D.D., of the Northern Presbyterian mission in Korea, was present, and by his magnetic influence, and burning appeal for Korea led a band of students in attendance from Union Seminary, Virginia, to ask for appointment to this new field. Their tender of missionary service had already been accepted by the Executive Committee.

"In the following September (1892) Rev. and Mrs. W. D. Reynolds, Jr., Rev. and Mrs. W. M. Junkin, and Miss Linnie Davis, all of Virginia, and Rev. L. B. Tate and his sister, Miss Mattie Tate, of Missouri, went out to establish a mission in Korea, which had only been opened to the gospel some six or eight years.

"The breaking out of hostilities between

China and Japan, with northern Korea as the theater of the war, detained the missionaries in Seoul until 1895, when by advice of the Council of Presbyterian missions laboring in Korea, they moved into the fine southwestern Province of Chulla." Our work in this splendid field is conducted from four central stations, opened as follows: Kunsan, the first station, 1896; Chunju, 1896; Mokpo, 1897; and Kwangju, 1898.

The sketches of the work at the stations will be given in the order the field was visited by the writer in 1909. Coming from Japan through the Inland Sea the traveler crosses the Korean Strait, passes around the southern end of the peninsula through the Korean archipelago and lands at Mokpo.

MOKPO.

Mokpo, declared a treaty port October 1, 1897, nestles at the foot of a mountain of rock between the river and the sea, near the southwest corner of the peninsula. Its chief features are the Japanese settlement, two comfortable mission residences, a good native church, picturesque islands, a fine, deep harbor, and frequent steamers. Along the harbor is the Japanese settlement which is, in itself, a considerable city. The Korean section of the town is inland about a mile from the harbor. The difference between the Japanese part of the

The Station

town, which is neatly built and kept clean, according to Japanese custom, and the Korean town, with its straw covered houses and other things Korean, is very marked. Our Mokpo station is located in the Korean quarter. There are two comfortable missionary residences, a native church, built first to accommodate some four hundred people, but now enlarged to nearly double the former capacity, a small building for the medical work, the substantial stone building of the John Watkins Academy, and a small remodeled Korean building for the girls' school. The mission compound is admirably located on an elevation overlooking the bay. The Korean town nestles at the base of the Mokpo mountain, a fine view of which is had from the mission premises. The first work done in Mokpo was in 1898, the date on which the city was made a treaty port. Our first missionaries were Mr. and Mrs. Eugene Bell.

The evangelistic work at this station is aggressive, and the number of inquirers, catechumens and church members increases with every year. The enlarged church building is already too small to accommodate the audiences. The prayer meeting at this station, as in all the Korean stations, is a place of inspiration, both as to the number that attend and the fervency of the native Christians.

The hospital began with a small clinic.

After the erection of what is now an inadequate building the number of patients increased. Provision was made for surgical operations, which further advertised and made possible the great work of the different physicians who have been in charge. A plot of ground adjoining that originally owned by the mission has been purchased, which is especially suitable for the location of a hospital, and with the special fund provided by the Laymen's Missionary Movement it is hoped there will soon be at Mokpo a hospital of adequate proportions.

The school work at Mokpo has always been very gratifying. The boys' school was originally conducted in a Korean house. As in other fields, the visitor marvels at what has been accomplished in the poor quarters and limited appliances at the service of the missionaries. A few years ago a part of the money was provided for the erection of a stone building, with good class rooms and appliances for high grade work. The grade of the Schools school has been advanced to that of an academy, and it becomes one of a system of schools from which the students will go to a Korean college which it is planned to establish at Chunju. The girls' school, which in its beginning had for its teacher a consecrated Korean man, all under the direction and appointment of the missionaries at the station, has given

a primary Christian education to a large number of girls. The removal of this school to the building formerly occupied by the boys' school has added to its efficiency.

THE ISLAND FIELD.

Mention has been made of the approach to the peninsula through the Korean archipelago. An unknown number of thousands of people have inhabited these islands for centuries without having the opportunity to hear the gospel. The island population is estimated at from 75,000 to 100,000. As the result of the work of the Korean Christians who made evangelistic tours from the mainland, groups of believers were formed on several of the islands. Several years ago a committee of the mission visited this island field and after examination it was determined to set apart one of the missionary men of the station to that particular work. Rev. H. D. McCallie, as soon as he had made sufficient progress in his language study, was put in charge. The story of this island work within itself would fill the pages of a booklet. After his appointment to this field Mr. McCallie was married to Miss Emily Cordell, and now has her valuable assistance. The manner of conducting the work is to travel by sailboat from island to island, the missionaries living on the boat, holding meetings, hav-

ing conferences for leaders, opening up new work, establishing village schools, etc. As a *Encouraging Results* result some twenty-five or thirty groups of believers have been formed, and in a larger number villages are occasionally visited by the missionary and his native helpers. Everywhere these people cordially welcome the gospel. Farther to the south of the peninsula is the island of Quelpart. The inhabitants of this island are a very different people from the Koreans on the mainland. They are a fisher people. The missionary spirit of the Korean church expressed itself when, at the ordination of the first Korean preachers, the man who was considered the best of the seven was appointed a missionary to this island. He has been at work for several years. At this outpost of Korea, which is practically a foreign work, the Koreans are winning their fellow Koreans to Christ.

KWANGJU.

Kwangju, the capital of South Chulla, is a city of about 10,000 inhabitants, and the geographical and commercial center of the province. A large market is held there, attended by traveling merchants, thus affording excellent opportunities to disseminate the gospel. Being a more central point Kwangju has been made the principal station of the Mokpo-Kwangju field. The point from which

Location

Kwangju is most directly accessible is Mokpo. The journey is usually taken in a small, uncomfortable Japanese launch on the River Yungpo about twenty-five miles, and from there overland about twenty-five miles farther to Kwangju. This journey introduces the traveler both to the picturesque scenery and the productiveness of the Korean valleys. Until within the last year or two the road from Yungpo to Kwangju was the narrow Korean pathway over which the coolies carried on their backs all materials used for our mission buildings, and transported the products of the country to and from Kwangju. Since Japanese occupation a new road, over which vehicles can travel with ease, has been constructed.

Station
Opened

A better location for a station could scarcely be found than at Kwangju. The land owned by the mission is situated on a semi-circular elevation. The missionary residences extend in a line along the hillside, with a favorable location for the school buildings and hospital. The view from the mission homes overlooks the valley of rice fields to the great Kwangju mountain, not many miles away. Kwangju was opened as a station in 1897. As in all our missionary work, and especially Korea, it had its foundation in evangelism. At first the people were not friendly to the gospel and the missionaries and native Christians had their times of trial and persecution. The mis-

sion compound is located at one side of the city of Kwangju. The church in the town is well located. As in other places, at the time of its erection, the building was supposed to be adequate for years to come. It has been doubled in size recently, and the reports are that it will not hold the congregations that attend. At the corner of the lot occupied by the church building is a book room from which a large amount of Christian literature is sent out, being sold at a very low price, or distributed free. The school work is at the mission compound. The boys' school was formerly conducted in the gate house of one of the mission homes. The girls' school, though small, is doing excellent work in a little Korean house. With buildings of sufficient size and proper equipment the work of both these schools will be multiplied many fold.

Church and
Schools

The medical work at Kwangju, while it looks large when the number of patients treated is reported, is almost infinitely small compared to what it would be with a hospital building. A beautiful plot of ground for the location of a building has been secured and it is hoped the time is near at hand when the long needed hospital building will be provided.

CHUNJU.

Chunju, the capital of North Chulla Province, is a walled city of, approximately, 25,000

inhabitants. Its importance in the eyes of the natives is suggested by a common saying in the south of the country: "If you can't go to see Seoul, see Chunju." It lies on the eastern edge of one of the largest, most thickly populated rice sections in the whole country, just at the base of the "Blue Ridge" of the province. Every five days a large market, or fair, draws hundreds of people in from the whole countryside, and affords excellent opportunities to spread the good news by street preaching and tract distribution. In visiting our mission stations in Korea the journey was made from Mokpo to Kwangju as has been stated, and from Kwangju to Chunju, about seventy miles, on horse back. The traveler, fortunately taking this trip in company with a missionary, stopping on the way on the two days' journey may count it one of the happiest of experiences. Low mountain ranges are crossed during the day. From the elevations there are views of the rich rice fields, which, in autumn especially, are remarkably beautiful scenes. All along the way there are spirit trees, piles of rock thrown by the passerby to appease or frighten the spirit supposed to inhabit the tree. On the branches will be tied bits of cloth or paper, the prayers or offerings of Koreans, though they are not for worship of the spirit. As suggestive of the hopelessness of the home life we pass a wailing

From
Kwangju to
Chunju

CHUNJU IN WINTER—KOREA.



bride as she is conveyed by the chair-bearers to the bridegroom that is to be. Over against these expressions of heathenism are found the heavenly oases in the groups of believers. They gather in their simple straw covered buildings and, sitting cross-legged on the floor, listen eagerly to the message as it is given by the missionary. Their voices are lifted in song, never harmonious, sometimes melodious, always devotional. The Korean friends, after the missionary and his companion have mounted their ponies, gather around and sing as a farewell song, "Blest Be the Tie that Binds," and we ride away to another village. This is but a glimpse of the life of the missionary.

The Happy Christians

The mission at Chunju, as at Kwangju, is "beautiful for situation." The houses are located on hills separated from the city by a narrow stream. The church is in the city. Here again are evidences of the growth of the work and expressions of the readiness of the people to receive the gospel when they hear it. The large church, as in all Korean churches, is divided by a cloth, or other partition, so that at the services the women are separated from the men. The pulpit is located so the preacher can see the audiences on both sides of the curtain. The room is crowded at the regular services, including that for preaching and Sunday school. A full house is not an unusual attendance at the mid-week prayer

The Station Buildings

meeting. Enlargement was also necessary in this church and again we have reports that the crowds fill the larger structure. A new work was opened at the South Gate, which will soon develop into another center and a good church.

The educational activities at Chunju consist of a splendid boys' school. The boys in these Korean schools are as fine a lot of youth as may be found anywhere. Considering the conditions of life from which they come, and in which they now live, the visitor wonders at their mental capacity and quality of character. In all the Korean schools the Bible is taught and Christianity is expounded, not as a mere doctrine, but as a truth to be received, believed and confessed by the pupils. For years the boys' school has struggled along with badly located and inferior surroundings in the town. The new school building which is now approaching completion will remedy the unhappy conditions under which the work has hitherto been done.

The girls' school had its beginning in uncongenial surroundings but was later transferred to a neat, but very small, room. Under these conditions excellent results attended the instruction given by the missionary teachers and the Korean assistants. Recently through the contribution of a friend a splendid girls' school building has been erected. Conveniently

near, as well as beautifully situated, is the single women's home of the station. With the large building and the ability to accommodate boarders, as well as day scholars, the Chunju girls' school will make an advance step that will be felt all through the mission.

From the early days of our work in Korea the importance of the medical work has been appreciated by those on the field, but not by the church at home. At Chunju there is what is called a hospital building, but it is little more than a room for clinics. In and out of this place a multitude of patients have passed with their physical distresses relieved to "go home to their friends and tell them what great things the Lord hath done" for them. Here in the early days Miss Mattie Ingold, M.D., now Mrs. Tate, did heroic service.

Medical
Work

KUNSAN.

Kunsan, our first Korea Mission station, was opened in 1896. It is picturesquely located near the mouth of the Changpo River, which here forms the boundary line between Chun-Cheng and Chulla provinces, about one hundred and fifty miles south of Chemulpo. Being the only natural outlet for the products of a large section of thickly populated country. The Japanese and Korean towns are steadily growing.

We began our study of the Korean Mission at Mokpo on the sea in the southwest, traveled across the country fifty miles in a generally western direction to Kwangju, and from thence northward over seventy miles to Chunju. From Chunju we now journey about thirty miles in a northwesterly direction to Kunsan. It will thus be seen that the stations we have opened are located at the corners of an irregular parallelogram. Kunsan, though not directly located on the sea, is easily approached by coastline vessels up the Changpo River, about ten miles from its mouth. As in other of the larger cities of Korea there are the Japanese and Korean sections of the city. In the earlier days our missionaries lived and worked in the town of Kunsan. Later it was decided to locate the mission station on a hill at the foot of which is the village of Kunmal, something over a mile in a straight line from the city of Kunsan. The view from this hill is very beautiful. All our mission stations are so delightfully situated that the members of each station usually consider their own the most beautiful. Mokpo will boast of the combination of mountain, water, and islands; Kwangju of the semi-circular hillside, with the mountains and valleys beyond; Chunju, with its line of elevations dotted with the mission homes, school buildings, etc., the stream flowing near the base of

the circular hill, separating it from the city, the city itself, and beyond it the rising mountains in the distance; Kunsan will point across the rice fields to a view of the city, the out-spreading bay, the vista beyond, and the low range of mountains inland. The truth is all are delightfully situated and we bear testimony to the wisdom of the missionaries in the selection of the locations.

A twofold work is conducted in the Kunsan station. In the city there is an organized church in charge of one of the missionaries. Recently this work has been greatly blessed with a splendid growth of interest and additions to the membership. A clinic has also been conducted in Kunsan. The work at the station, Kunmal, includes the village church, ^{Kunsan and} ^{Kunmal} with its Sunday school, prayer meeting, etc. The membership includes not only those who live in the village, but others who come from nearby villages. At all the points where groups of believers are gathered in Korea there is, if the people can possibly sustain it, a village school. The village school building at Kunmal, as is the custom in all the villages, was erected by the Korean Christians. The station schools consist of one for boys and another for girls. At Kunsan it is the old story of inadequate room, poor facilities, with an excellent work done which lays the foundation for larger things. The boys' school oc-

cupies a small building and has turned out a number of excellent students. The girls' school, conducted in a small Korean house, is soon to have a good school building.

Our hospital at Kunsan, the Frances Bridges Memorial, has become the center of a very extensive medical work. The patients, as at other places, come from distances near and far. The missionaries in their itinerating have often had a cordial welcome to a village, in which they would have been unwelcome but for the relief some sufferer had found in the "Jesus hospital." A conical hill at the side of the station has been long the desire of the missionaries as the site for the new hospital. It being a grave site, owned by a wealthy Korean, it was very difficult to purchase the property. Recently the owner of the grave site consented to sell the property, and on the location will be erected a building, in time, which will greatly increase the opportunities of the medical work at the Kunsan station.

ITINERATING.

Missionaries in Korea devote a large part of their time to itinerating work. From the stations, spreading out in great triangles with the apex at the station, the field is divided up into districts to each of which a missionary is assigned. The missionary in charge of the

assigned territory has under his direction a number of Korean evangelists at appointed places. He goes over the field as often during the year as his work will permit. These evangelistic tours sometimes occupy consecutive weeks of time. The missionary preaches the gospel, holds conferences with his evangelists and church leaders, examines candidates and baptizes such as are to be received into the church. The territory included in our Korean Mission is not fully covered by this kind of supervision. The field is too large for the present force of missionaries. At as early a day as possible the Korean Mission contemplates the opening of an additional new station. When this is accomplished, the five stations, with an adequate number of missionaries, with the co-operation of the Korean evangelists, the section of Korea assigned to our Church may be quickly evangelized.

The missionary women of the Korean Mission, owing to the condition of woman in the family, find large opportunity for service. In addition to being teachers and workers at the local stations, they go to the outstations with their Korean Bible helpers on extended trips. Meetings are held with the native women, instruction given in the use of the Bible, homes visited, and, in every possible way, effort is made to bring the gospel into the family life.

In the Korean Mission policy of all the de-

Itinerating
Work

Missionary
Women

nominations prominence is given to conferences with the workers at the stations. The missionary of a certain district calls together his leaders and goes over the field with them, discussing difficulties, answering questions, instructing them, etc. The annual Bible conferences for men and women are seasons of great blessing. Not only are men taught the Scriptures in these conferences, but the influence of the meeting lead to the consecration of life. In the marvelous movement of the year 1910, in which all the Christians, native and foreign, in Korea, are uniting in special petition and effort for the conversion of a million souls, the men and women, unable to give much in the way of money, have volunteered to give generous portions of time to the preaching of the gospel.

THE KOREAN CHURCH.

In the study of the Korean church one is impressed with the five characteristics that mark the Korean Christian. First, he is a man of prayer. After the conversion of a Korean he seems to take the promises regarding prayer without hesitation. He complies cheerfully with the requirement, or rather regards it as a privilege, if a married man, to hold family prayer regularly. There seems to be no circumstance in life, however trivial or great, when he does not seem to literally believe God

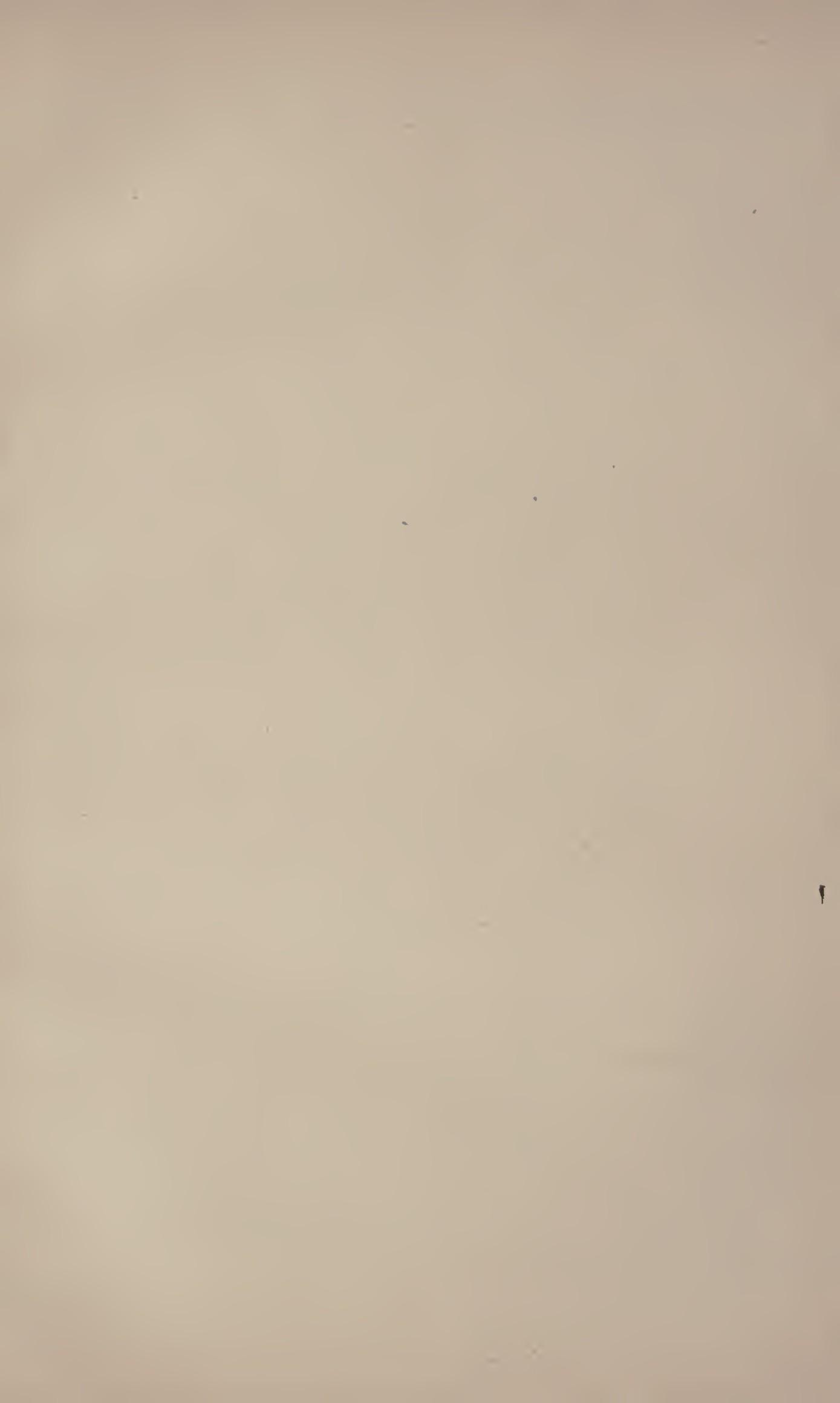
when he says, "Call, and I will answer." The second characteristic of the Korean Christian is his love for, and study of, the Word of God. In passing through Korea one will see the Korean in his garb of white, with a packet carried in his hand or suspended from his shoulder, in which is a copy of portions of the Word of God and his hymn-book. One of the most important features of the work in Korea is the local, district, and general Bible conferences as may be arranged by the missionaries. The Koreans come long distances under the most trying circumstances, and at great sacrifice, to attend these conferences, extending from ten days to a month. The same kinds of conferences are held for women. The seed is the Word of God and the seed is being sown in Korea, not by the missionaries alone, but by the native Christians. The third notable feature of the Korean Christian is the spirit of self-support. The evangelist in the village is usually paid by the local Christians. The teacher in the village school is supported by the Korean Christians. The house in which they worship is paid for by themselves. The same is true of the school building. From the very beginning of the work in Korea it has been one of the cardinal principles of the people that the Christians should, as far as possible, support their churches. Self-propagation is a fourth characteristic of the Korean The Korean Church

Christian. The groups of believers in each village seem to feel their responsibility to carry the gospel to the next village, and so on. Here again is a promise of the speedy evangelization of Korea. The fifth characteristic is the missionary spirit of the Korean church. Mention has been made of the setting apart of one of their first seven ordained ministers as a missionary to the island of Quelpart. They have also sent a missionary woman and an evangelist to this island. They have a missionary in Manchuria; and even to Russian territory, where there are a number of Koreans, the Presbyterian Church of Korea sends and supports a missionary. These characteristics, prayer, study of the Word of God, self-support, self-propagation, and the missionary spirit, make the ideal scriptural church?

AFRICA.

AFRICA is a continent of which the wealth is unknown. We have merely scratched the surface. The continent is now divided up among the nations of the Old World, and the only portion under the control of the black man is Liberia. The most interesting thing in Africa is the native himself. I have seen him in all conditions, even as a cannibal. I have been in their homes in the heart of Africa, and the more I study the native African, the more I respect him.

It was only yesterday that this broad land was veiled in mystery, but now the veil has been lifted from the continent; one can journey through its vast domains and see how God has opened up this country to the world. Study Africa, study it and pray for it. The Christian world must save Africa; it is God's plan, it is God's call.—BISHOP HARTZELL.



AFRICA

CONGO MISSION

PRESBYTERIAN CHURCH, U. S.

Engraved by Edwin M. Gardner

Nashville Tenn.

Scale of Miles
0 100 200

F R E N C H
C O N G O

C O N G O

E T V A

R E T V A

Loango

Leopoldville

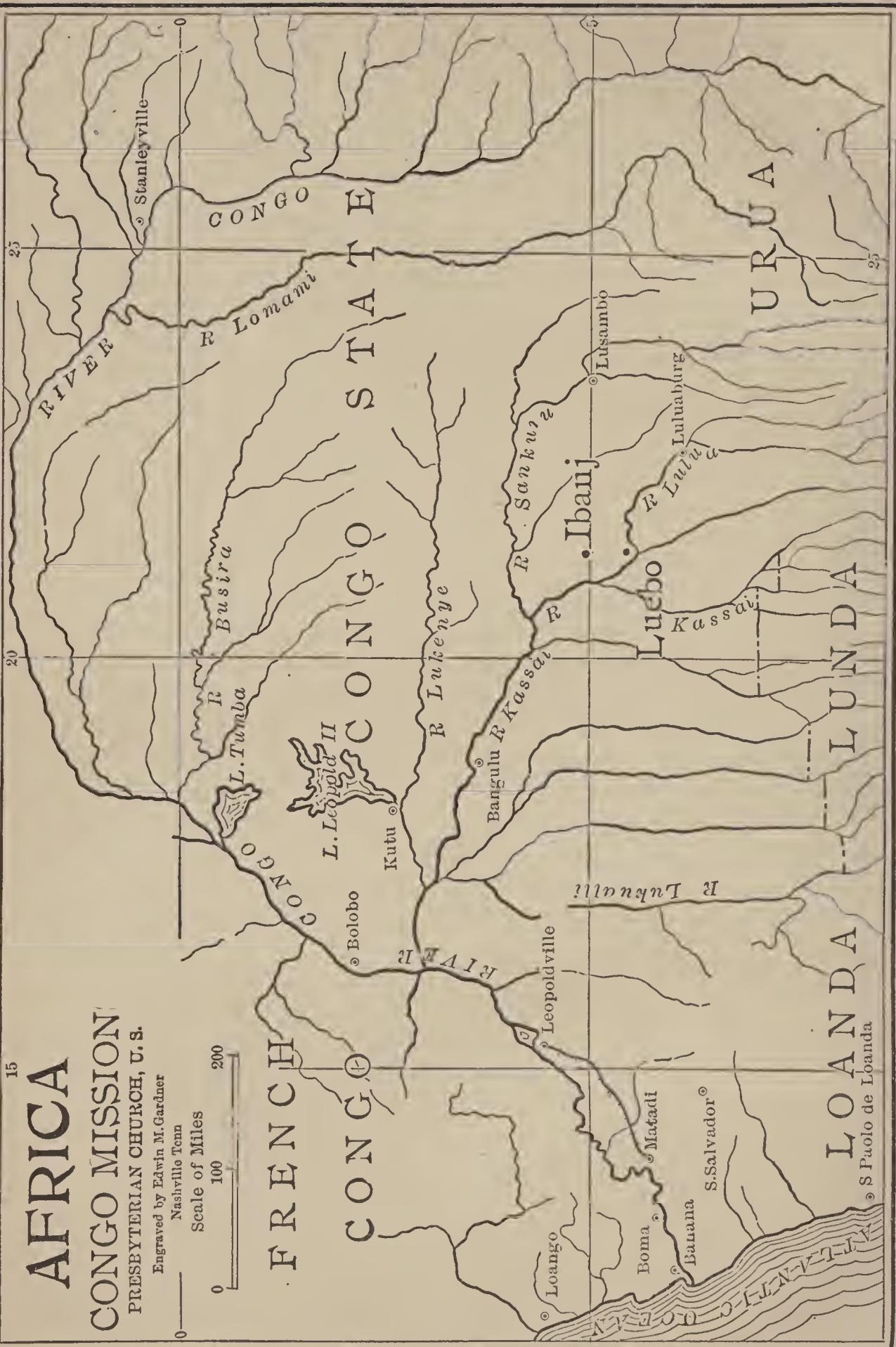
Boma

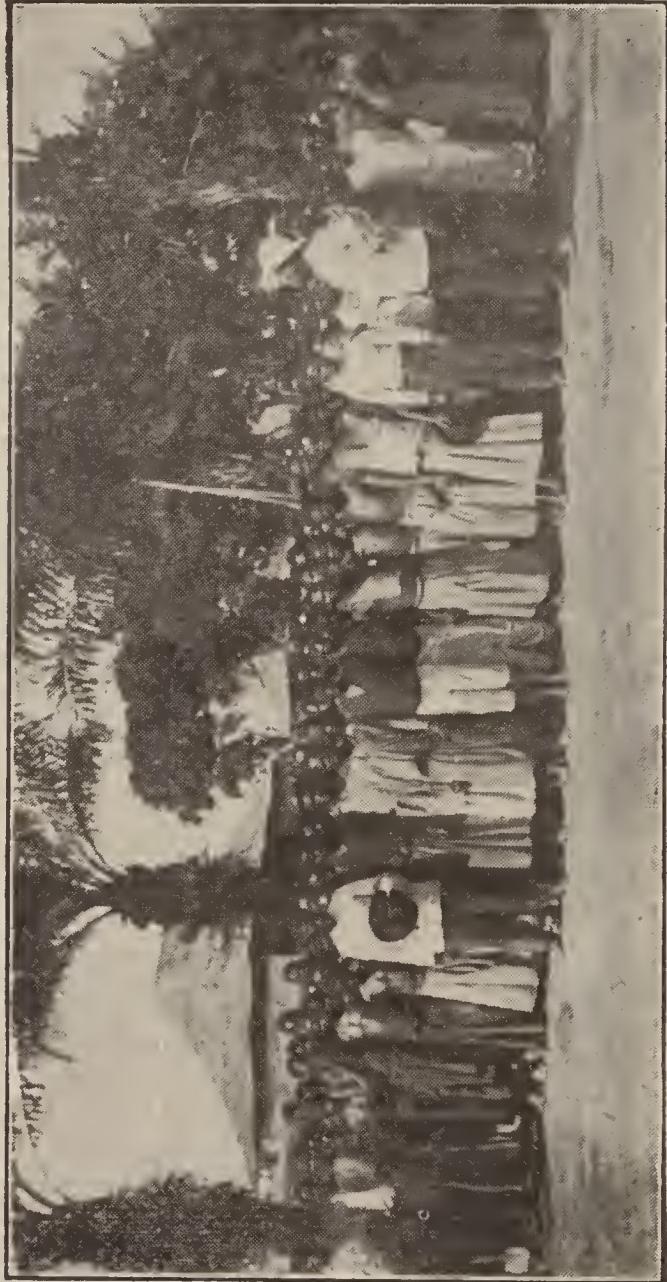
Banana

S. Salvador

L O A N D A

S. Paulo de Loanda





WORKMEN AT LUEBO—CONGO MISSION.

VI.

AFRICA.

"His own missionary life of nearly twenty years in Africa had kindled in the heart of Rev. J. Leighton Wilson, D.D., an interest in the Dark Continent that burned to the last. He looked longingly to that distant land, hoping year after year that the way would be clear for launching a mission there. In the last court of the church he attended, he made an earnest appeal for the planting of this mission. He was not alone in his wish. The first Assembly, sitting in Augusta, December, 1861, 'directed the longing eyes of the church especially to Africa and South America.' The first Assembly after the war, again sitting in Georgia, amid the desolation attending the close of the Civil War, solemnly resolved that the Executive Committee direct special 'attention to Africa, as a field of missionary labor peculiarly appropriate to this church; and with this view, to secure as practicable missionaries from among the African race on this continent who may bear the gospel of the grace of God to the homes of their ancestors.' It was not, however, until twenty-four years afterward that definite steps were taken

The
Assembly
and Africa

First
Missionaries

toward realizing this purpose. In that year two young men, the one white, the other colored, were appointed to go forth and open a mission in the Congo Free State. The names of these young men have long since become household words in our land, the one, the gifted Samuel N. Lapsley, becoming the Henry Martyn of the Southern Presbyterian Church; the other, William H. Sheppard, by his heroism and humility, winning the esteem of the church."*

These men sailed from New York February 26, 1890, and arrived at the mouth of the Congo River in May. They at once set about the examination of the interior of the country with the view to the location of the new mission. The first part of the long, dangerous journey was a caravan trip of two hundred and fifty miles through dense forests from Matadi, fifty miles up the river from Boma, to Leopoldville. A narrow-gauge railroad now connects these places. From this latter place Lapsley and Sheppard made the long, slow journey up the Congo to the Kassai, the largest tributary of the former river. Continuing the voyage up the Kassai to the mouth of the Lulua River they turned up this stream and finally arrived in Luebo, a Belgian trading post at the head of navigation some miles from the junction of the Lulua. Here on April 18, 1891, they opened our first station in the Dark Continent. Luebo is six degrees south of the equator and about 1,200

* Rev. D. C. Rankin.

miles from the west coast. It is situated on an elevated plateau on the north bank of the river, about a quarter of a mile from the landing, commanding a fine view of the valley and the wooded hills which stretch away to the south. These pioneers had no knowledge of the language, and had no means of acquiring it except by the slow process of questions and answers. The place where the mission now stands was an interminable jungle. Amid privations, hardships and discouragements these men began the clearing away of the jungle. Regular visits were made to the neighboring Bakete village of Kasenga, where the people gathered about the missionaries who, as soon as they had acquired sufficient knowledge of words, began to tell the people of Jesus Christ, and of the purpose of the missionaries in making Him known to the people.

After some months of this preliminary work it became necessary for Mr. Lapsley to make the long and exhausting return trip to the capital at Boma that he might consult with the government authorities regarding the securing of land for the mission at Luebo. When he reached Matadi, at the end of the wearisome march of 250 miles from Leopoldville, he was in an exhausted condition. The deadly African fever seized him, and in a few days the young missionary "fell asleep," and his body was laid to rest by the tender hands of missionaries at

The Journey
to the Interior

Death of
Lapsley

Underhill, the name of the mission station at one side of the town. This spot will ever be sacred to our Presbyterian Church. Mr. Sheppard waited long and anxiously for the return of his associate worker. At last the steamer arrived, but instead of meeting his friend, he was greeted with the sad message, "Lapsley is dead." The darkness of the days that followed cannot be expressed, but the work was not given up. A helper had been secured in the person of Rev. D. G. Adamson, who had been a member of the English Congo Bololo Mission at Leopoldville. Scarcely had the sad news of Lapsley's death reached the home-land when four new missionaries were on the way over. Dr. and Mrs. D. W. Snyder and Rev. Arthur Rowbotham and wife made up the party. With the arrival of these missionaries on the field it was considered that the mission had been firmly established and systematic work was begun.

Rev. W. H. Sheppard returned to the United States on his first furlough in 1893, and mightily stirred the church with his account of the field and work. When he returned to the Congo he took with him his wife, Miss Maria Fearing, Miss Lillian Thomas, and H. P. Hawkins, all colored missionaries. This added greatly to the working force of the mission. In 1895 Rev. S. P. Verner, and Jos. E. Phipps (colored) joined the mission. In 1896 Rev. W. M. Morrison and Mr. J. S. Crowley went to

the field. In 1897 Miss Sophie Wright went to the mission and became the wife of Mr. Crowley. Rev. L. C. Vass arrived in the early part of 1899, and Rev. Motte Martin and Rev. H. C. Slaymaker sailed in March of 1903. The journey of these last missionaries recalls the sad story of the wrecking of the first "*Lapsley*" and the drowning of Mr. Slaymaker.

The losses of the mission by death were Mr. Lapsley in 1892, at Matadi; Mr. Adamson in 1893, at Luebo; Mrs. Snyder, at Leopoldville, in 1896, and Mr. Slaymaker, drowned at the mouth of the Congo, in 1903. Several missionaries have from time to time reluctantly withdrawn from the work on account of failure of health and other reasons.

LUEBO.

In Africa the people are divided up into many tribes having different languages and customs—a condition which must necessarily have careful consideration in the founding of mission stations. Luebo is so located that it is in close proximity to several of the distinct tribes. In the early years of the mission the work was confined almost entirely to the Bakete. One of the villages of this tribe was only a short distance from the mission station. The Bakete, however, were a hard people and gave small response to the gospel. Shortly

Location

after the establishment of the mission at Luebo crowds of the Bakuba and the Bena Lulua tribes began to pour in from the east and south and form numerous settlements about the mission and the Belgian trading posts. These two tribes, speaking practically the same language, were soon discovered to be a remarkable people. The missionaries found them intelligent, industrious, and surprisingly responsive to the gospel message. The Holy Spirit had prepared the hearts of these people for the message. During all the years of the history of the mission the people of these tribes have been coming to Luebo in increased numbers until the population now in the vicinity of the mission station is estimated at not less than ten thousand.

Great Blessing They crowd the church to overflowing on Sunday, notwithstanding the building has been several times enlarged. They send their children to the schools. They fill the catechumen classes. They do the manual work at the station. From them we get our evangelists, and they constitute practically the entire membership of the church at Luebo. Another distinctive advantage is found in the fact that while many of the tribes in Africa are small, the Bakuba and Bena Lulua, taken together, as far as the missionaries have been able to learn, constitute one of the largest tribes in all Central Africa. It was discovered that with slight dialectic variations, the same language could

be spoken from Luebo for the distance of a thousand miles in the interior.

There were five years of sowing and watching and waiting for the harvest before there was evidence of genuine converts. In the spring of 1895 the missionaries were rejoiced one bright Sunday morning in the little mud and stick church when seven or eight young men and young women, after careful preparation and instruction, stood up and confessed their faith in Jesus Christ as their Saviour and were baptized. When the first fruits had been gathered it was not long before others came and asked for a share in the spiritual blessings, and again these were followed by others, and others, and thus the wonderful ingatherings have gone on, increasing with the years, and only limited by the ability of the missionaries to gather in the harvest. So great was the manifest interest among the people that the missionaries were fairly overcome. They knew they had to be careful on the one hand not to admit into the church those who would come ignorantly or from improper motives, and on the other hand, they must be careful not to hinder the gospel, for beyond all question the great movement among the people was the result of the mighty working of the Holy Spirit on the hearts of a great people. In view of the situation, the missionaries organized catechumen classes that met daily, which all who were desirous of be-

The First
Fruits

coming Christians and of leading a new life were invited to attend. These catechumen classes, the missionaries believe, have been the source of the wonderful success of the mission. The inquirers are thus brought daily into touch with the missionaries, giving them an opportunity to carefully observe through a period of several months the life of each inquirer, and above all, give opportunity for systematic instruction in the essentials of the Christian life and doctrine. After a reasonable length of time allowed for instruction and observation, the inquirers undergo a rigid examination. If the examination is satisfactory, the candidates are baptized and enrolled as members of the church. At Luebo communion seasons continue for two months and the examinations and baptisms at these seasons are sometimes numbered by hundreds.

Examinations

As the work rapidly enlarged, the eyes of the workers looked longingly to the dark regions beyond, which it was impossible, with the force on the field, to reach until the arrival of additional missionaries, and native teachers and evangelists had been trained for the work. The reinforcements were: Rev. J. McC. Sieg, in 1904. Rev. A. L. Edmiston (col.), L. J. Coppedge, M.D., Rev. A. A. Rochester, and Miss Kate A. Taylor (col.). In 1908, Rev. Motte Martin and Rev. J. McC. Sieg came to the United States on furlough, and returned to the Congo a year later with their wives.

A few choice young men were chosen and sent out "two and two" to the villages to hold services, organize schools, and instruct inquirers. These evangelists go considerable distances and perhaps remain away six months, Extension when they are relieved by others and come back to Luebo for fresh instruction and inspiration. The system of utilizing the native material has proved a great blessing. It has resulted in a self-propagating native church.

The most promising young women have also been organized into bands by one of the lady missionaries, who did a splendid work. It is worthy of note that the evangelists while away from Luebo are supported entirely by the native church, so that the contributions of the home church are not drawn upon for this work. At the Sunday services collections are taken for the support of the native evangelistic work and other expenses connected with the church.

In later years very widely extended tours have been made by the missionaries. Space forbids the thrilling stories of these long journeys, involving not only hardship and courage, but, not infrequently, the jeopardizing of life. The result has been that from a large territory with an immense population calls for the gospel come to the mission and by the mission are transmitted to the church at home. Shall the calls be made in vain?

The schools at Luebo have grown from a

Schools

A Happy
Contrast

handful of boys and girls to many hundreds of pupils. In these schools are found the old and the young, parents and their children. They gather in the great tabernacle at the ringing of the bell each morning. The missionaries teach the more advanced classes and superintend the instruction given by native teachers. The course of study is not large, but includes practical branches. Where, eighteen years ago, it was a jungle inhabited by a wild and oftentimes savage people, these eager pupils of all ages, with their slates, paper, pencils, charts, blackboards and school books, the latter printed on the mission press, in the native language, are daily seen earnestly engaged in the acquisition of knowledge—Christian Knowledge—which in time will be communicated by them to their own people, and hasten the day when the now Dark Continent will no longer be called dark, but be a land where the light of the gospel shines in the darkest places. What a contrast to the early days of the mission, when not a man in the whole Kassai region knew a letter in the alphabet, and when the only school material Lapsley and Sheppard had was a cleared space on the ground and the stick with which to write words that the wondering natives discovered to have a meaning!

The printing press has been doing its helpful work in the Congo Mission. It was necessary that books should be printed in the native lan-

guage, and just as this need arose it was met by a Sunday school in Baltimore contributing a hand printing press. This has been supplemented by improved conditions for printing, and the missionaries, especially Dr. Morrison, have reduced the language to writing, prepared a grammar, dictionary, and a number of text-books. So great has been the demand for printing that a cylinder press is a part of the printing outfit at Luebo and is one of the most powerful factors in evangelizing that region. In addition to school books, portions of the Scripture have been translated, and additions are made every year.

Printing
Presses

Owing to the system of slave trading, a large number of orphans have, in one way and another, many of them redeemed by the missionaries, fallen into the hands of the mission. Miss Fearing and Miss Thomas have had charge of a home, Pantops, for over fifteen years. Splendid work has been done by these faithful colored women and other missionaries who teach in the school.

We quote again from Dr. Morrison: "A missionary in Africa has to be everything, from preacher to cook. The help of the natives is indispensable, and under the training of the missionaries some are good cooks, others are typesetters and bookbinders, others help in the pharmacy in treating the sick, who come every morning for medicine; others are learning

Occupations

carpentry and brick masonry, while a goodly number are constantly employed under the direction of the missionaries in building and making repairs at the stations. Formerly the buildings at Luebo and Ibanj have all been made of mud and sticks, but with the new brick press, the contribution of a friend of the mission, comfortable brick homes have been erected, greatly diminishing the danger of sickness among the missionaries."

Among the
Bakuba

IBANJ.

Ibanj is an inland town of the Bakuba tribe, about forty miles north of Luebo. At this point the great highways through the forests and the plains meet. A great market is held here every Saturday, continuing from eight o'clock in the morning until one in the afternoon. All the tribes mingle, selling their corn, rice, peas, beans, potatoes, sheep, goats, dogs, chickens, eggs, bows, arrows, clay pots, kam wood, tobacco, pipes, cloth hats, etc. The station work was begun at Ibanj in 1897 by Rev. W. M. Morrison and Rev. W. H. Sheppard. The mission station is situated in the center of five Bakuba villages. In the beginning it was difficult to make the natives understand that the missionaries were not among them for the purpose of trade. They were unwilling that houses should be built, for, as they explained, their king,

SUNDAY SERVICE AT IBANJ, CONGO MISSION.



Lukenga, did not want foreigners in his country. The missionaries gradually gained the good will of the people, and in a little while the chief of the principal village became very friendly and visited the mission tent. There were false alarms of danger, and on a certain night the whole village was in excitement. The people were running to and fro, and the missionaries thought of the warnings that had been given, and they hastened to the tent of the chief, attracting his attention by a cough, as is the custom. Inquiry was made as to the excitement of the village. He quietly said to the missionaries, "Return to your tents; there is no harm; an elephant has been killed across the Pianga plain, and everybody is off to be the first to get meat." The missionaries encountered heathenism in many of its darkest forms. Among them was the practice of the ^{Witch Doctors} witch doctors in which certain persons were subjected to the poison test. Letters from the missionaries at the station give an incident of an actual test where the woman died, and after her death dry wood was brought from the town and placed in a heap, the body put upon it, palm oil poured on, and the remains cremated. The poisonous cup is an unknown thing now. It has gone into the past never to be revived again. Rev. W. H. Sheppard, in writing of the work at Ibanj, says: "The first Presbyterian Church of Ibanj stood on the very spot where

scores of victims drank the awful draught. The gospel is preached to them daily, and every effort is being made to bring them speedily to Christ."

This is in pleasing contrast with the experiences of 1905, when the station was completely destroyed and the missionaries compelled to flee for their lives. The native Christians, however, remained faithful, and after the suppression of the uprising the station was rebuilt and the work resumed. There have been many difficulties connected with the work at Ibanj, but notwithstanding these difficulties, the report of 1909 states that the work among the Bakuba is in better condition than ever before.

There are two schools at Ibanj, one for boys and another for girls. The school work of our Congo Mission has already proven itself to be a source of tremendous influence for the spread of the gospel. Young men prepared in these schools have become preachers of the gospel far and near. The missionaries speak of hearing of a teacher hundreds of miles away, who, at his own charges, and unknown to the mission, is preaching the gospel the best he knows how. The Sunday school at Ibanj has an attendance of five hundred. The catechumen classes are well attended.

The missionaries in the Congo Free State, for many years, have been opposed and persecuted by the State authorities. All Protestant mis-

Station
Destroyed

Schools

sions have had great difficulty in securing land for stations, and in late years have been denied the privilege of additional limited land purchase. The awful atrocities practiced upon the natives are a matter of historical record. Notwithstanding the fact that our missionaries pursued as conservative a course as possible under the revolting conditions of which they were witnesses through a period of years, two of them, Rev. W. M. Morrison and Rev. W. H. Sheppard, were falsely accused and made to appear before a prejudiced court sitting at Leopoldville. Preceding the trial, the missionaries were subjected to unreasonable trouble and expense. But finally, aided by the State Department of our Government, the indicted men secured a comparatively fair hearing, with distinguished counsel, which resulted in a complete vindication. This trial, and the occurrences leading up to it, in September, 1909, enlisted the attention of Government authorities, missionary bodies, and the moral forces of the world to such a degree that it had no small part in bringing about conditions that have, at least, lessened the oppressions and awful cruelties that for many years the natives of the Congo Free State have endured.

The missionaries in their letters and reports write in strongest terms of the wonderful opportunities for the spread of the gospel from Luebo and Ibanj. In the last Annual Report

Persecution

Trial and
Acquittal

(1909) it is said: "Unless the home church can send us some reinforcements at once, our cause will suffer loss. The comparatively few now remaining are in danger of being overworked, while much necessary work must go undone. God has richly blessed the efforts of this small force working in the face of many difficulties. And though there have been many regrettable mistakes made, God has certainly shown his approval of the efforts made. As a mission, therefore, we again urgently beg of you to send us some more consecrated and efficient men to help us champion the cause of the Lord in this land of sin and darkness."

Call to the
Church

THE STEAMER "LAPSLEY."

The need of better communication between the Congo Mission station at Luebo and Leopoldville pressed heavily upon the missionaries from the time the station was opened. There were times when the question of getting food supplies from Leopoldville to the station was a matter of most serious consideration. When the news of Lapsley's death reached this country zealous friends proposed to the children of the church the pleasing task of contributing funds with which to build a vessel to be used on the Congo and its tributaries, and, at the same time, perpetuate the memory of Mr. Lapsley and his work. In response to this ap-

The First
"Lapsley"

peal the children gave about \$15,000 and the steamer *Samuel N. Lapsley* was built in Richmond, Va., in 1899. It was shipped in sections to Boma and Matadi, thence by rail to Leopoldville, where it was reconstructed at Stanley Pool by Rev. L. C. Vass during the winter of 1900-01. This little steamer made the first trip to Luebo in the spring of 1901. At the time of its construction it was thought that the boat would be of sufficient size to safely navigate the rivers and to meet the needs of the mission in the transportation of missionaries and supplies to and from Leopoldville. It was soon found that the steamer was too small but it was not expected that any disaster would occur. In 1903 Rev. Motte Martin and Mr. H. C. Slaymaker were sent to our Congo Mission. They were met at Leopoldville with the steamer and the long journey into the interior begun. Near the mouth of the Kassai River in the early morning of November 16, 1903, the steamer was caught The Disaster in an eddy and suddenly overturned. Mr. Slaymaker went down in the waters of the Congo and was not seen after the sinking of the boat. Mr. Martin and Mr. Vass were almost miraculously saved. More than a score of natives were drowned. The news of this disaster deeply moved the home church and it was determined to make an urgent call, especially to the young people, for a fund with

which to build a new and larger steamer. A friend in Richmond, Virginia, gave a fund sufficient to meet the expense incidental to presenting the appeal to the church. As a result of the vigorous presentation of the appeal and the sympathetic interest of the church, something over \$42,000 was secured. The new *Lapsley* was built at Glasgow and shipped by steamer and railway to Luebo. Here again Mr. Vass, assisted by Mr. Scott, with inexhaustible patience and industry, reconstructed the new steamer, which has, since 1906 when the first voyage was made from Leopoldville to Luebo, been in the constant service of the mission. The new *Lapsley* is one of the best of several mission steamers on the Congo and its tributaries and has been a most useful part of the missionary equipment in the Congo. Without this steamer the transportation of no small part of the equipment at Luebo would either have been impossible, or so expensive as to have been prohibitory. Through the generosity of a friend a very much needed small iron launch has been added to the steamer equipment, which is of special service in times of low water.

The missionaries of the Congo Mission with their rejoicing over victories gained, make most earnest appeal for the reinforcement necessary to adequately use present opportunity. "How changed," writes a missionary, "is the place

The New
"Lapsley"

and the people of our early labors! The small huts we were glad to get in the early days have been replaced by comfortable clay houses, with large doors and windows. We no longer need to seek out a shade tree for services, for we have large church sheds, beautifully made, with seating capacity for more than a thousand people. There are several brick buildings on the station, one of these being the printing-house, where a goodly supply of books have been printed for use at Luebo, Ibanj, and the many outstations. The church services are attended by hundreds of quiet, interested, well-clothed natives. From the mother church hundreds of Christians have gone forth bearing the torch to their benighted brethren. Scores of true-hearted evangelists have gone out from the Luebo church and have established mission stations far away in the interior, and from these centers of light other teachers in turn have gone out, so that now it is difficult to keep an accurate roll of the churches, evangelists and members. Who can number the countless opportunities and who can measure the future possibilities of this vast land and its rising people? Having tasted the sweet, refreshing draughts of spiritual knowledge and grace, they will never again be content to endure the dry, desert winds of superstition and ignorance. Day after day the appeals come to missionaries for messengers to make known to waiting thou-

Gratitude and
Appeal

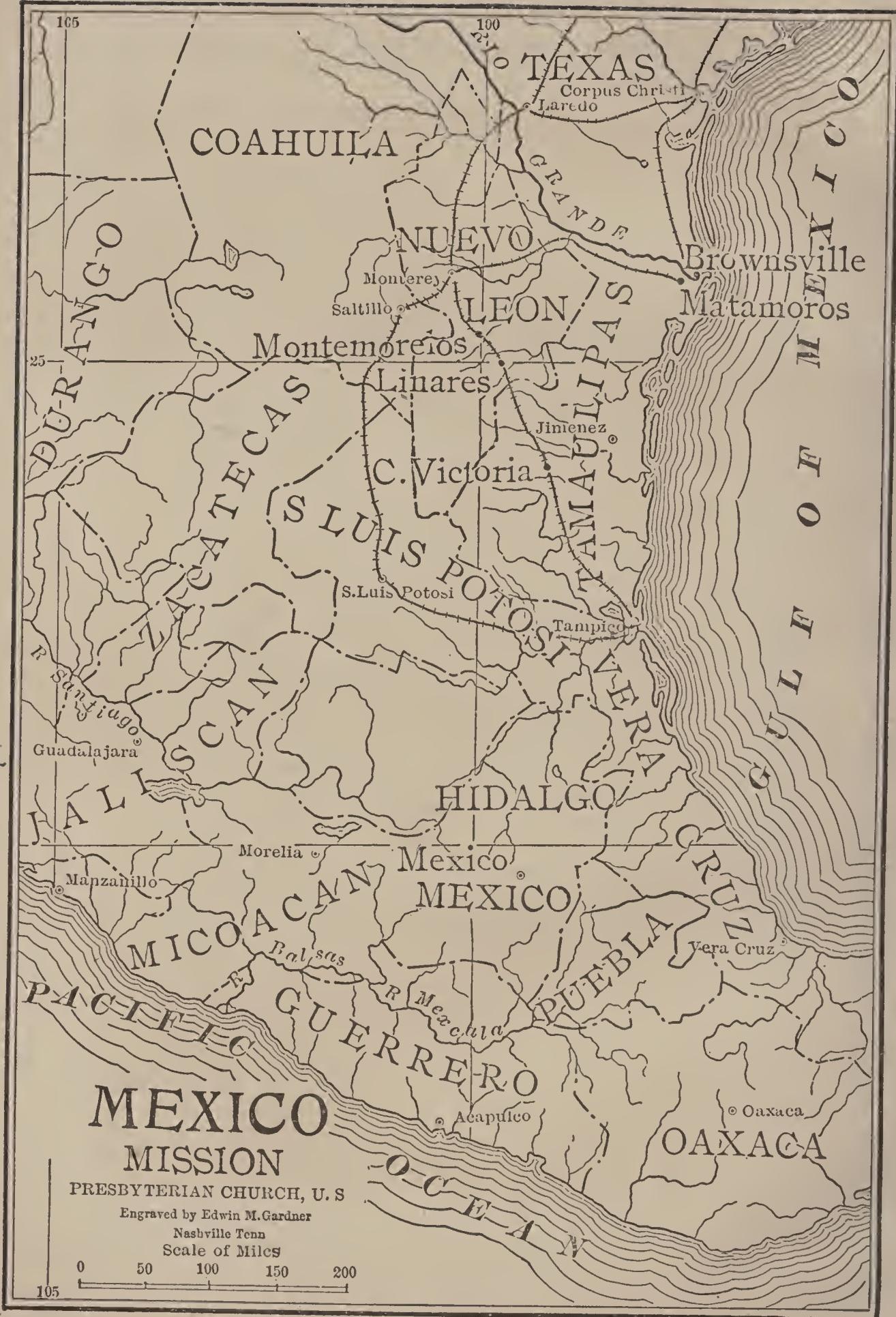
sands the Way of Life. So we beg of you in the homeland that you hear our pleading call, 'Come over and help us.' You have helped us wonderfully. You have made possible the great change between the Yesterday and the Today. You have planted, you have watered. God has given the increase and opened the way for greater things. Shall the Lord of the harvest come and find his fields wasted because the laborers were too few to gather in the ripened grain?"

DAVID LIVINGSTONE'S RESOLVE.

I WILL place no value upon anything I have or may possess except in relation to the kingdom of Christ. If anything will advance the interest of that kingdom, it shall be given away or kept, only as by the giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time or eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that, not in name only, all my interests may be identified with His cause.

THE TWO REPUBLICS.

By far the most important country of Latin America north of Panama is Mexico. It is most interesting to compare the history and development of the two republics of North America, Mexico and the United States, that divide between them so large a portion of the continent. Both republics have an interesting history, both have been blessed by the unselfish labors of sincere patriots, but they differ as widely in tradition, in present conditions, and in future prospects as any two of the greater nations of the world. No better illustration can anywhere be found of the influence of the early settlers of a country in establishing the trend of its future history. Mexico differs from the United States as Spain differs from Great Britain, as Catholicism differs from Protestantism, as religious intolerance differs from religious freedom, as Cortez and his rapacious hordes differed from the Pilgrim Fathers.—REV. FRANCIS E. CLARK.



MEXICAN BOYS.



VII.

MEXICO.

ON the north the United States, on the south Guatemala, on the east the Gulf of Mexico, on the west the Pacific Ocean—such are the boundaries of the Republic of Mexico. To travel the length of the country from north to south would require a journey of 2,000 miles; from east to west, at the widest part, the distance is about 800 miles. The area of Mexico is 772,652 square miles—nearly ten times as large as Great Britain, or nearly equal in size to France, Spain, Austria, Lombardy and the British Isles combined. Lay a map of Mexico on a map of the United States and it would be found that the neighbor Republic is a little more than one-fourth the size of our country.

Mexico has been called the Egypt of the Western Hemisphere. It has also been described as a vast cornucopia opening toward the north. It has often been said that it is the cornucopia of opportunity with the opening toward the United States. As a mission field it is generally regarded as most healthful. With the exception of the effect upon nervous people of the higher altitudes, and the fevers

prevalent along the coast, the climatic conditions are favorable. A prominent Mexican official has given the following somewhat enthusiastic description of his country: "As a whole the Mexican climate, if not of the most invigorating nature, is certainly one of the most delightful in the world. The zone of temperate lands—oceanic slopes—enjoy an everlasting spring, being exposed neither to severe winter nor to intolerable summer heats. In every glen flows a rippling stream. Every human abode is embowered in leafy vegetation, and here the native plants intermingle with those of Europe and Africa. Each traveler in his turn describes the valley in which he has remained the longest as the loveliest in the world. Nowhere else do the snowy crests or smoking volcanic cones rise in more imposing grandeur above the surrounding sea of verdure, all carpeted with the brightest flowers. In these enchanting scenes there is still room for millions and millions of human beings."

The population of Mexico is approximately 13,000,000 people, usually divided into three classes. According to Dr. Beach, about nineteen per cent of the people are Spaniards of pure, or nearly pure, white extraction. The Spaniard of Mexico is described as "forceful of word and praise, energetic in his movements, immensely vital, tremendously persistent and wonderfully enduring." The Indian race make

up thirty-eight per cent of the population, numbering about 4,800,000, of whom nearly two million are of pure blood. As a rule they lead a life of their own, mingling but not mixing with the other races; and are scarcely less slaves than were their ancestors under the Spaniards. The Indian is a poor worker, and ^{Indians} unreliable, though, as a rule, tractable if well treated. Those not employed on estates usually live in communities resembling the old village communities of Europe. It should also be stated that some of the prominent men of modern Mexico have been pure-blooded Indians. Among them may be mentioned Juarez, the statesman, and Morelos, the soldier. The third element in the population is the mixed white and Indian race, which make up the largest section of society—some forty-three per cent.

As to the religious conditions of the present day, the Church and State are separated and theoretically perfect freedom of worship is possible. Ecclesiastical institutions are not permitted to acquire and hold real estate, and monastic orders are prohibited. "No religious instruction or ceremony is allowed in the public schools, and never is a prayer offered as a part of the program of a national celebration." There are many progressive Catholics who are awake to the freedom of the times. A great proportion of the Indian population hold to their old idolatry, having substituted their idols ^{Religious Conditions}

for images of Catholic saints. It can be truly said of the present conditions, as Abbe Dominic said of religious conditions in his day, "The religion of the country is a baptized heathenism." The knowledge of Christ is the only hope for this people.

The following account of our Mexico Mission is taken from a sketch written by Rev. A. T. Graybill, our pioneer missionary to that country. After the death of Dr. Graybill the sketch was revised and brought down to 1905 by Mrs. Annie O. Graybill.

Investigation
Mission
Established

In response to the urgent request of members of the Presbytery of Western Texas for the establishment of a mission in Mexico the Executive Committee of Foreign Missions, in March, 1873, sent Rev. A. T. Graybill, recently graduated from Union Theological Seminary, to Matamoros to investigate that section of norehrn Mexico and to ascertain what place would be most eligible for opening a work. In this investigation Mr. Graybill traveled two hundred and forty miles south to C. Victoria, the capital of the state of Tamaulipas. In his report to the Committee Matamoros was recommended as a most suitable place for a beginning. No other denomination had established permanent work in that part of Mexico; there were 20,000 inhabitants in the city and at that time it had a far more extensive commercial, political and social intercourse with the in-

terior than any other city in this part of Mexico. The Executive Committee having decided to open the work in Matamoros, sent Mr. and Mrs. Graybill to the station in January, 1874, where, in a rented cottage, they began the study of the language in preparation for their life work.

Notwithstanding the fact that religious liberty had been proclaimed in Mexico the year before the entrance of our first missionaries, the power of Romanism remained. The soldiers of Mexico had gained the victory over every foe that had sought to denationalize the country. Her statesmen had framed a republican form of government with wise laws. Notwithstanding these facts, Romanism had left the people without the Bible, without the knowledge of Christ as the only mediator and Saviour, and had brought to the people nothing but a blind faith in images of saints for their salvation. Along with their religious fanaticism the priests held intense prejudice against Americans and Protestants. After the missionaries had acquired the language the door seemed closed.

During the Mexican War, two American officers entered a Mexican hut, thirty miles above Matamoros, on the Rio Grande, and gave a Bible to a young married woman. After a few weeks they returned, and, not seeing the

First
Missionaries

The Door
Closed

The Door
Opened

Bible, they asked her what had become of it. She replied that the bishop had passed that way, gathering up and burning all the Bibles he could hear of, and hers had shared that fate. They gave her another, but by this time her husband and parents opposed her reading it. She therefore hid it under the root of an old tree, and read it clandestinely. It resulted in her conversion. After a few years her husband and father died, and she moved down to Matamoros. She received baptism by Rev. H. Chamberlain, at Brownsville, Texas. She was the first Mexican to greet the missionaries when they arrived at Matamoros. She had a son nineteen years old, who was a barroom keeper, but was just out of employment. He was engaged to teach Spanish. He went daily to teach Mr. and Mrs. Graybill, and they pressed the claims of the gospel upon him. He was converted and was the first one to receive baptism by Mr. Graybill. After three months the young man offered to invite his friends to their cottage for a service. He induced about a dozen, including children, to come one Sunday. A hymn was sung, a prayer offered, and then Mrs. Graybill took the children into her room and taught them, while Mr. Graybill distributed Bibles to the adults who could read, and explained the verses, after which the children returned, and he tried to preach. Thus the door was opened by the Bible given thirty years be-

fore, and that door has never been closed in these thirty-three years, but ever opens wider, on broader fields white for the harvest. That barroom boy is now Rev. Leandro Garza Mora, known in all our churches at home and in Mexico. He has been a great instrument under God in our work in Mexico, and is increasing in usefulness. A church was organized at Matamoros the next year.

The general method of conducting the religious services adopted in the early days is very nearly the same as at the present time. The whole congregation is included in the Sunday school, and the sermon follows, all being one service. At the first meeting there were twelve persons in attendance, and by that act they incurred the enmity of their countrymen. The children were ridiculed in the schools. To keep their hold upon the people that had thus identified themselves with the Protestants, a day school was opened by Mrs. Graybill, assisted by Leandro. This school for persecuted children was held in the dining-room of the mission home, which was also the preaching place. This school has had an interesting history. In due time Miss Annie E. Dysart went to Mexico as a missionary and was assigned to the school. The influences of this comparatively small school are felt in the city of Matamoros and the surrounding country. It has been a center of enlightenment. It has been for many years con-

Methods of
Work

The First
School

ducted as a boarding and day school, having from twenty to thirty boarding pupils, more than half of them paying their own expenses. Its influence religiously is well illustrated in the incident of the little girl who, having learned the Ten Commandments in the school, repeated the second commandment to her father, who said, "Why, that can't be in the Bible, for it cuts up by roots all that we Mexicans know about religion."

One of the early sorrows of our mission in Mexico was the death of Mrs. Graybill. It is said of her, "Her life-work was short, but, by God's blessing, wonderful in results. It is probable that her work on her dying bed was greater than all before. The cities of Matamoros and Brownsville, on the opposite side of the Rio Grande, knew her and admired her; they knew how she died, her testimony for Christ, and no heretic could die that way."

Station at
Brownsville

In the fall of 1874 it was decided to establish a work at Brownsville, Texas. Three-fourths of the population of this place is Mexican. It is very difficult to induce Mexicans to come to a Protestant service. At the first meeting in Brownsville only three were present; at the second, two, and at the third, none. Mr. Graybill and Leandro, his helper, adopted the biblical plan and compelled them to come by urgent invitation. In a year a church was organized. A day school was established, and grew into the

well-known school which Miss Janet Houston had under her care for so many years, and which has been successfully carried on by Mexican teachers after the transfer of Miss Houston to Cuba in 1899. The reports of the work during these early days contain stirring incidents. In 1875 Leandro went up the Rio Grande about thirty miles, where he had some friends, and preached to the people. While preaching at night, a piece of iron was hurled at his head by some unseen person, which, if it had hit him, would have killed him instantly. He had no encouragement to return, but, as afterwards proved, he sowed seed that fell in good ground when he left a Bible with a friend. This friend gave the Bible to a man named Espinosa. It was four years later before Leandro saw any fruit of the trip on which he came so near losing his life. He was preaching on another ranch, and after the sermon Espinosa, the man to whom Leandro's friend gave the Bible, was in the audience. Of course he was not known to the preacher, but Espinosa came forward and told him that the Bible had brought him to Christ, and expressed a desire to devote himself to His service. Espinosa went to Matamoros and taught in the boys' evangelical school for two years, when he went to San Juan, where we now have a church, and taught a similar school for three years, at the same time supporting himself and studying for the ministry.

Stirring
Incidents

Leandro
Garza Mora

Ranches
Visited

After ordination he served the churches at Jimenez and C. Victoria, and later became the pastor of the church at Montemorelos. In the letters of Dr. Graybill much interesting information is gathered regarding the workers, their trials, their difficulties and persecution, and the organization of churches. Speaking of Leandro Garza Mora, he said: "During 1878 Leandro Garza Mora, sometimes accompanied by me, made extensive tours among the ranches. This work was followed by good results. An elder in the Brownsville Mexican Church, who had been a desperate character, but now burning with desire for the conversion of his countrymen, went, with his two little daughters, to see his uncle, Lopez, the proprietor of a large ranch, thirty miles above Matamoros. He urged the claims of the gospel upon his kinsman. His efforts did not seem to make much impression until he got the little girls to sing some gospel hymns that they had learned in Sunday school. This attracted a crowd, and a deep interest was awakened." There is now a church at that place, into which some sixty members have been baptized on profession of their faith, and Lopez is one of the elders. Lopez had not been a mere nominal Romanist, like many of his countrymen, but used to have mass said in his home, and had many images in his house which he worshiped. He said: "In reading the Bible I came to the forty-fourth

chapter of Isaiah, where the prophet ridicules idolatry, saying, a man ‘goes to the woods, cuts a tree, makes an image of a part of it, and worships it; a fire of the other part, to cook with.’ I remembered that I had done that very thing myself. I had made an image of one part of the tree to worship, and had used the other part for cooking.”

In 1878 the mission was greatly encouraged by the arrival of Rev. J. G. Hall, and his wife, Mrs. Virgie Wilson Hall, who had been missionaries in Colombia, South America. They were located in Matamoros. Of his arrival on the field Mr. Hall said, “In the kind providence of God I was brought safely to this city on last Saturday, and on the following day it was my privilege to witness what I shall not soon forget —the dedication of the first Protestant Church of Northern Mexico. The event excited much interest, and a large number of Mexicans and foreigners from Brownsville and Matamoros turned out to witness the ceremony. The lot, building, and furniture cost \$3,421.58, and was dedicated without debt.” Mr. and Mrs. Hall continued as efficient and greatly beloved members of the mission until 1895, when, for entirely unselfish reasons, they returned to the United States. When Mr. Hall announced to his native Presbytery his intention to retire from the work, that body, which he had helped to organize, and ably and patiently trained for

Reinforce-
ments

work, was melted to tears and sobs. So moved was the Presbytery that little more was done at that session.

In 1880, Eduardo Carrero, who had studied five years with Mr. Graybill, was ordained as an evangelist, and was sent to C. Victoria, at the foot of the Sierra Madre Mountains, the city visited by Mr. Graybill on his tour of inspection. A church was organized after some two years' labor, and recently a good stone church has been completed. In March, 1880, Leandro Garza Mora, after a course of study and gospel work for six years, was ordained as an evangelist. He was ordained to preach the gospel in the ranches on both sides of the Rio Grande, and the "regions beyond," and pursued his work vigorously. In 1881, he moved with his wife to Jimenez, to establish the gospel there. Jimenez is the ancient capital of a large province between Matamoros and C. Victoria, about a hundred and fifty miles from the former and ninety miles from the latter. There he suffered great persecution. A plot was made to kill him. The mob was gathered around the house of worship, armed to kill him, but a young man of wealth and influence, having discovered the plot, with thirty armed men dispersed the assailants before they were ready for attack. Don Leandro is now received as an honored guest by all the leading people of the place. About a hundred members have been baptized

into the Jimenez church on profession of faith, and a neat stone church marks the triumph of the gospel over every difficulty and every foe.

In the records of the mission we gather information regarding the reinforcements and changes. In 1880 Mr. Graybill and Miss Hattie Loughridge were married. In the same year Miss Janet Houston was located at Brownsville to assist Mrs. Hall in the school. In December, 1880, Rev. J. W. Graybill and wife were added to the mission. In 1882 Miss Dysart took charge of the girls' school in Matamoros. In 1883 Rev. J. W. Graybill was compelled to dissolve his connection with the mission on account of the failing health of Mrs. Graybill.

A great step in advance in the prosecution of our work in Mexico was the organization of the Presbytery of Tamaulipas. When the work had so far advanced that there were five regularly organized churches in the mission—Matamoros, Brownsville, San Juan, Jimenez, and Victoria, with a membership of about four hundred, it was clearly evident that the time had arrived for the work to be controlled by a native Presbytery. The organization of the Presbytery was completed on April 21, 1884. Preceding the organization, Sr. Espinosa was ordained to the ministry, and a communion service was held, at which native preachers presided. Rev. J. G. Hall preached to a large and attentive audience on "Government by Presbyters." The

Presbytery
Organized

new Presbytery consisted of three ministers and four ruling elders. As these Mexican brethren stood before the pulpit Dr. Graybill explained to them that the government which he and Mr. Hall had exercised as missionaries had been only provisional, and that the time had now come for the control to be transferred to native shoulders. One of the first things done by the Presbytery was to instruct the ministers to preach a missionary sermon in each of the churches three times a year, and take up a collection for that object.

In 1885 the Presbytery met in Brownsville; seven men were taken under its care as students for the ministry, five of them supporting themselves. In 1886 it met in Jimenez. One of the memorials before the Presbytery at this meeting asked that all the churches should take up a missionary collection every month, and make the effort to provide, as soon as possible, for the support of their own ministry. This was unanimously adopted. A new church was received—that of Montemorelos. The Presbytery had directed that Leandro should go to this place, an important town, a hundred miles west of Jimenez. Leandro went. The priest of Montemorelos, when he heard that a Protestant minister was about to arrive, had masses said every day, praying the Lord to destroy the intruder on the road. He had also formed a party of young men to accompany him, with pistols, to

Self-Support
Encouraged

meet Leandro, and "let the Virgin work the miracle." In spite of all this, Leandro arrived before the priest and his party knew of it. He mentions, in his report after being there one year, the following: "Thirty-four adults and seven children received; the church organized, with four elders and three deacons; a ladies' society, very active; Sunday school of twenty; a day school of twenty-four, self-supporting; good attendance all the time at church services; \$133.98 collected for all purposes; thirty-two subscribers to *El Faro*, a fine religious paper (illustrated), published by the Northern Presbyterian Mission, in the City of Mexico."

In the further extension of the work of the Mexico Mission it is mentioned that in 1886 Sr. Jose M. Botello, who had been a sacristan in the Catholic Church for many years, and who was skilled in saying and singing the masses for the priests, was licensed and sent up into the Sierra Madre Mountains, a hundred miles beyond C. Victoria. More than thirty persons were received in three villages and a church was organized. He also established the Mexican work in San Marcos, Texas, which, through the efficient work of Rev. Walter Scott, Rev. H. B. Pratt, and others, has resulted in a flourishing Mexican church. When he was first converted, near Matamoros, he used to walk ten miles to take Bible lessons with Mr. Graybill.

In 1887 Rev. A. T. Graybill visited the im-

Opening of
Linares

portant city of Linares, with a view to establishing permanent work. This is one of the most important cities, in agricultural resources and population, and its central location, in all of our mission in Mexico. Three years before the visit of Mr. Graybill an effort had been made to establish a work, but the house in which the services were held was maliciously burned, and the work abandoned. When he and his family arrived, the priest, who had immense influence in all that country, proclaimed that if anyone rented the Protestant minister a house, or did work for him, or lived within two squares of his house, he would be under anathema. After trying in vain for a suitable house, through the influence of a prominent citizen, a very inferior one was secured. In a few months, however, through the influence of another prominent citizen, a preaching place on the corner of the main plaza of the city, within less than two squares of the priest's house, and only half a square from the cathedral, was secured. The place of worship, with the little company that assembled for worship, was stoned repeatedly, endangering life and limb. Accompanied by his wife and child, Mr. Graybill was several times stoned in the street, and his house was frequently assaulted. Finally, the authorities were compelled to take very strict measures to prevent further disturbance from the masses, who, the authorities said, were

instigated by the priest. Notwithstanding the bitter and powerful influences against the missionaries in the beginnings of the work at Linares, we now have a substantial stone church building, located on one of the plazas of the city. The work has extended among the ranches, and eighty miles up the deep canons and over the precipitous ridges, and into the deep fastnesses of the Sierra Madre. There are many preaching places among these mountains, and two churches have been organized, where so long cruelty and superstition have reigned. The work in these mountain congregations has not advanced rapidly in later years. Death and removal of members have depleted the church rolls, and the workers have been too few to make it possible to cultivate these distant and inaccessible places. Now, with more workers, it may be expected that all the bright promise of the past may be realized.

In 1889 the mission was saddened by the death of Mrs. Hattie Loughridge Graybill. A girls' school was opened in Linares in 1890 by Juana Castillo, a pupil from Miss Dysart's school at Matamoros. Miss E. V. Lee, who joined the mission at Matamoros in 1890, took charge of the girls' school. In 1892 Miss M. M. Gunn came to her assistance. The school prospered, but in 1898 the Executive Committee did not see its way clear to sustain more than one boarding school in the Mexico Mission, and

Obstacles
and Success

School at
Linares

therefore reluctantly closed the girls' school at Linares. With the closing of the girls' school Miss Lee was transferred to C. Victoria to do Bible work, where she has remained permanently. Reports from the field contain items of interest, such as the marriage of Mr. Graybill in 1895 to Miss Annie E. Ottaway. This same year the Presbytery of Tamaulipas invited and urged the missionaries to become members of the Presbytery. In compliance with this request, and with the approval of the Executive Committee, Mr. Graybill became a member of the Presbytery in 1896. Miss Ella Cummins, of Tennessee, was for a short time a member of the mission, but was obliged to withdraw on account of failing health. Miss Edith McClung Houston, who had been in the work at Brownsville, Texas, was transferred to Cuba in the fall of 1899. Miss M. M. Gunn left the mission to become the wife of Rev. R. D. Campbell. Mr. Campbell and his wife have been doing an excellent work for many years among the Mexicans at and around Laredo, Texas. In 1900 a very excellent arrangement was made for the education of students for the ministry at the Theological Seminary of the Presbyterian Church, U. S. A., at Coyoacan, near the City of Mexico. Reports following this date tell of the graduation of students in this institution, and the good work they have done. In 1901 the Presbytery of Tamaulipas joined the three

Presbyteries of the Northern Church in the formation of the Synod of the Presbyterian Church in Mexico. This union of the Presbyteries into the Synod gave new interest and life to the native Church.

Synod of
Mexico

In 1894 the missionary force was increased by the arrival of Rev. J. O. Shelby. Shortly after his arrival he passed through an epidemic of yellow fever. Immediately following his completion of two years of missionary experience he was left in charge of the work.

In January, 1905, the Mexican Mission suffered its greatest loss and had its sorest bereavement in the death of Rev. A. T. Graybill. After a long and arduous service in Mexico, he ceased from his labors abundant and "entered into rest." At the time of his death Mr. Graybill was deeply interested in the development of the work at Hidalgo, a small place south of Linares, and with Mr. Shelby, was making plans for aggressive work and development all over the field. All have striven to carry forward these plans, and while, under the circumstances, there could not be much forward work, there has been no retrograde. Now, with the efficient help of Rev. H. L. Ross, and with his brother, Rev. W. A. Ross, there is reason to expect a rich harvest after the thirty-seven years of sowing.

Death of Dr.
Graybill

The need of a first-class missionary school for boys has been urged by the missionaries for a number of years. The supplying of this urgent

need is in process of realization. The young people of the home church were asked for an offering to the proposed school in connection with "Children's Day" observance in 1909. A sufficient amount was contributed to purchase a well-located piece of land adjoining the city of Montemorelos. On a part of this land will be erected suitable buildings for the "Graybill Memorial Industrial School." With sufficient land for agricultural use, adequate water supply by irrigation, and other advantages, there is good reason to expect immediate and large educational results. The generous interest of the home church is needed in order to secure the funds needed with which to erect buildings and purchase equipment.

The principal stations of the Mexico Mission are Matamoros, where work was begun in January, 1874; Brownsville, in the fall of 1874; C. Victoria, in 1880; Montemorelos, in 1885, and Linares, in 1887.

The field of the Mexico Mission is three hundred and fifty miles long and one hundred and fifty miles wide, with some seventy preaching places. The seed has been extensively sown. No part of Mexico is more in need of the light of the gospel, and none gives more encouragement to the missionary.

BRAZIL.

THAT wind bearing southwest and that flight of paroquets that providentially diverted Columbus from the mainland of North America, at first to the Bahamas, and so on, in his third voyage, to the mouth of the Orinoco; that divine interposition that swept the caravel of Amerigo Vespucci at first to Paria and afterward to Brazil, left the continent of North America to be discovered by John Cabot and Sebastian Cabot, the vassals of the English kings Henry VII and Edward VI. The same hand of God which thus gave this land to England and Protestantism permitted the southern continent to come under the sway of papal crowns. And so this vast peninsula with its fourteen States waits to be "discovered" anew by Protestant Christians and evangelized.

—REV. A. T. PIERSON.



BRAZIL MISSIONS

PRESBYTERIAN CHURCH, U. S.

Engraved by Edwin M. Gardner
Nashville Tenn

Scale of Miles

0 100 200 300



LAVRAS SCHOOL BUILDINGS, BRAZIL.

VIII.

BRAZIL.

PROBABLY as little is known about Brazil as any land in which we are doing mission work. Though situated on the contiguous continents of North and South America, a long and trying journey separates the two countries. Brazil is a land of vast resources and a splendid future, but its people have not hitherto been a great force in the world. It is practically without a literature, and in its development, which has been slow, it has shown few of those striking features which have attracted attention to other countries. So it has happened that our people possess little definite, detailed and accurate knowledge about Brazil.

Physically, Brazil is one of the most remarkable countries in the world. Its shape suggests a huge fan. Its handle is the narrow strip that slips down between the Atlantic Ocean and the Argentine Republic. The body of the fan spreads out northwestward toward the Andes Mountains and northeastward along the Atlantic shore, and these divergent boundaries come together along irregular lines in the north. It comprehends the heart of South America. It

would take another Texas added to the United States to make this country as large as Brazil.

Since 1889 Brazil has been a republic. Its constitution is modeled after that of our country; and so far as the letter of the constitution goes, the political conditions are admirable. The feature of special interest to Protestant missions is the provision for religious liberty. On this point the constitution is explicit and ample: "All persons and religious professions may exercise publicly and freely the right of worship, and may associate themselves for that purpose, acquire property, etc." This law is all that missionaries could ask. "But it would be a mistake to suppose that the people practice these broad principles of liberty. The sympathies and prejudices of the masses of the people are overwhelmingly on the side of the Catholic clergy as against the Protestants. The officials are either Romanists or intimidated by the Romanists, so that these excellent laws are in many respects more of a dead letter than a real check upon the superstitions and fanatical prejudices of the people. The missionary is often the butt of public ridicule and contempt, and it is only in extreme cases of persecution that he can get any protection from the officers of the law."*

But there has been great progress made in the establishment of Protestantism in Brazil. Rev. S. R. Gammon, in his recently published

Political
Conditions

*Rev. C. S. Gardner.

book, "The Evangelical Invasion of Brazil," writing of the growth of the Presbyterian Church, says:

"In August of 1859 Rev. A. G. Simonton landed in Rio to begin missionary work under the direction of the Presbyterian Church; and in January of 1910, the General Assembly of the Presbyterian Church in Brazil held in that same city its first meeting, in celebration of the semi-centennial of Presbyterianism in the Land of the Southern Cross. Could Mr. Simonton and Dr. Kalley, the Scotch physician who preceded him by four years in beginning the mission work, return and attend this meeting of the General Assembly, what would not their impressions be! Great as have been the changes in the material and political conditions of the beautiful capital, the changes that have come about in religious conditions are greater still. In January, 1862, two and a half years after the arrival of Mr. Simonton, the first Presbyterian Church was organized; in 1863, Sao Paulo was occupied as a mission station, and in 1865, the missionaries then on the field organized themselves into a Presbytery. The coming of the Southern Presbyterian missionaries, in 1869, and the enlargement of their numbers and their work resulted in the organization of a second Presbytery. Pernambuco was occupied in 1873, and from that center, the work spread into the neighboring states. Work was opened

First
Presbyterian
Missionary

Progress

Synod and
General
Assembly

in Ceará in 1882, and shortly thereafter, Maranhão was occupied. These developments in the North soon called for the organization of a third Presbytery. In 1888, with the consent of the two mother churches, the Presbyterian missionaries in Brazil, together with the native ministers they had ordained, organized themselves into an independent ecclesiastical body, the Presbyterian Synod of Brazil. Since beginning its independent life, the Church in Brazil has gone forward with leaps and bounds. Two years ago, it was decided that, for greater convenience of administration, it would be advisable to divide the church into two Synods, and constitute a General Assembly, which, as already stated, held its first meeting in the city of Rio de Janeiro, in January, 1910, to celebrate the semi-centennial of the birth of Presbyterianism in Brazil."

SOUTH BRAZIL MISSION.

"In 1854 the Presbyterian Board had, in the first year of Dr. J. Leighton Wilson's administration as Secretary, opened its first mission to Papal South America. It was in 1858 that Dr. Wilson directed the attention of young Ashbel Green Simonton to the "Neglected Continent." With this great field of Papal America still on their hearts and fresh from pleading its claims before the old Board, it is not strange that Dr. Wilson and Dr. Dabney pressed the needs of

Brazil upon the newly-organized church. It may have been, too, that Simonton's two years of teaching in Mississippi and his acquaintance in Virginia and Baltimore had served to interest many in his field. No doubt, also, this interest was fostered by the removal, after the Civil War, of many Southern families to the land of the Southern Cross. A number of these families were from South Carolina, and this fact may have led to the overture from the Synod of that State to the Assembly of 1866 to open a mission in Brazil. It was not, however, till the summer of 1868 that the Committee saw the way clear to send out the Rev. G. Nash Morton on a tour of inspection. In the following summer Mr. and Mrs. Morton and Rev. Edward Lane sailed from Baltimore, and in August, 1869, settled at Campinas as their first station.”*

Early
Associations

At the inception of the Brazil work the Executive Committee had, with some hesitation, chosen Campinas rather than Pernambuco, resolving at the same time to occupy the latter city as soon as opportunity offered. This opportunity came at the close of 1872, when the Rev. J. Rockwell Smith went out, followed the next spring by Mr. and Mrs. Boyle. The distance between the two stations, Campinas and Pernambuco (1,500 miles), was so great that it was needful to regard the force as constituting

Campinas
and
Pernambuco

* Rev. D. C. Rankin.

The Three
Missions

two missions, those of Southern and Northern Brazil. At a later period, before the removal from Campinas, the growing interior work, in the States of Minas and Goyaz, was reckoned as a third mission, that of Interior Brazil. Since the removal to Lavras this has been merged into the Southern Brazil Mission, which, for convenience of administration, has been divided into the East and West Brazil Missions. Our field, therefore, is divided into three sections—the East, West, and North Brazil Missions.

SOUTH BRAZIL MISSION.

From a sketch prepared by Miss Charlotte Kemper, sent to South Brazil in 1882, who, by her unwearied service as teacher, preparation and translation of literature and general work, has endeared herself to missionaries and native Christians on the field, and won the merited appreciation of the home churches, we gather information regarding the opening and progress of the work in the territory now included in the East and West Brazil Missions.

In 1871 Mr. Lane made a flying visit to the homeland, and, returning to Brazil, took with him a valuable reinforcement in the person of Mrs. Lane. In 1872 Miss Henderson, whose work is known in all the churches, was sent out; and a little later Miss M. Videau Kirk, of South Carolina, joined the Mission. These were the

pioneers, the advance guard, of the army that had for its motto: "Brazil for Christ." And very important was the service they rendered in breaking down the barriers of prejudice, removing obstacles, and clearing the way for those who should follow. To some of these laborers was granted the privilege of coming again with rejoicing, bringing their sheaves with them. If the record of Mr. Lane's evangelistic journeys in those early days had been preserved, it would form an interesting chapter in the history of our Mission in Southern Brazil. His labors in Campinas were abundant and were crowned with marked success. After a term of twenty-three years, with only one interval of rest, he was called up for higher service. He died of yellow fever in Campinas, on the 26th of March, 1892, the very day on which the younger soldier, Lapsley, in Darkest Africa, laid aside his armor.

Rev. Edward
Lane

In 1875 Rev. John Boyle, who had been associated with the work of our Church in Northern Brazil, was transferred to the Campinas Mission. Later he removed to Bagagem, in the State of Minas, where, for five years, he labored faithfully and successfully, making frequent journeys into the adjoining States, sowing the precious seed that is now yielding an abundant harvest. In October, 1892, this faithful servant of Christ entered into his rest—cut off, as it seemed to all, in the very prime of his useful-

ness. Rev. G. W. Thompson was associated with Mr. Boyle in Bagagem, but scarcely had this young and valiant soldier of the cross buckled on his armor when he was called to lay it aside. He died in Campinas, of yellow fever, in 1889, having gone thither to minister to the sick and suffering. Thus he laid down his life for his friends. In the autumn of 1889 Rev. F. A. Cowan went out to fill the gap made by Mr. Thompson's death. Rev. Sam R. Gammon went at the same time to reinforce the little band in Campinas and to take charge of the educational work. Mr. Cowan's term of service was brief, but long enough to endear him to the Brazilians whom he served and to his missionary brethren who wondered at the providence that removed from the work one who seemed so eminently qualified to carry it on.

In 1895 Rev. Charles Morton and wife arrived to take charge of the Bagagem field. Mrs. Cowan had thought it advisable to remove from Bagagem to Araguary, and Mr. and Mrs. Morton joined her there, where the three worked together until, Mrs. Morton's health having failed, Mr. Morton was obliged to take her to the United States. She lived only a few days after reaching her home; and when Mr. Morton returned to Brazil, he was advised by the Mission to remove to Casa Branca, in the State of Sao Paulo. Here, after a few years of valuable service, he fell a victim to yellow fever in 1903.

Other reinforcements followed, and new stations were opened.

The International College at Campinas, founded in 1870, with the Girls' School carried on under the direction of the Mission, enjoyed for many years an unusual degree of prosperity and played an important part in the evangelization of that field. In November, 1892, the Campinas Mission was transferred to Lavras, a town of about four thousand inhabitants, picturesquely situated in the mountainous part of the State of Minas. The elevation is 2,900 feet, and the climate is dry and healthy. Lavras is on a line of railroad that is destined to become one of the most important in Brazil. The work in Lavras has had an extraordinary development, and the results of fourteen years' labor would seem to justify the selection of this little town as an educational and evangelistic center. The "Evangelical Institute," when established, was simply a boarding school for girls, with a day department which also received small boys. After twelve years of varied successes, a boys' school was opened, and it was given the authority of preparing boys to enter the medical, law, and polytechnic schools of the government without examination, putting it on an equality with the National Gymnasium. During the same year an agricultural department was organized, and recently the state government of Minas has decided to give it \$1,500 a year as tuition for

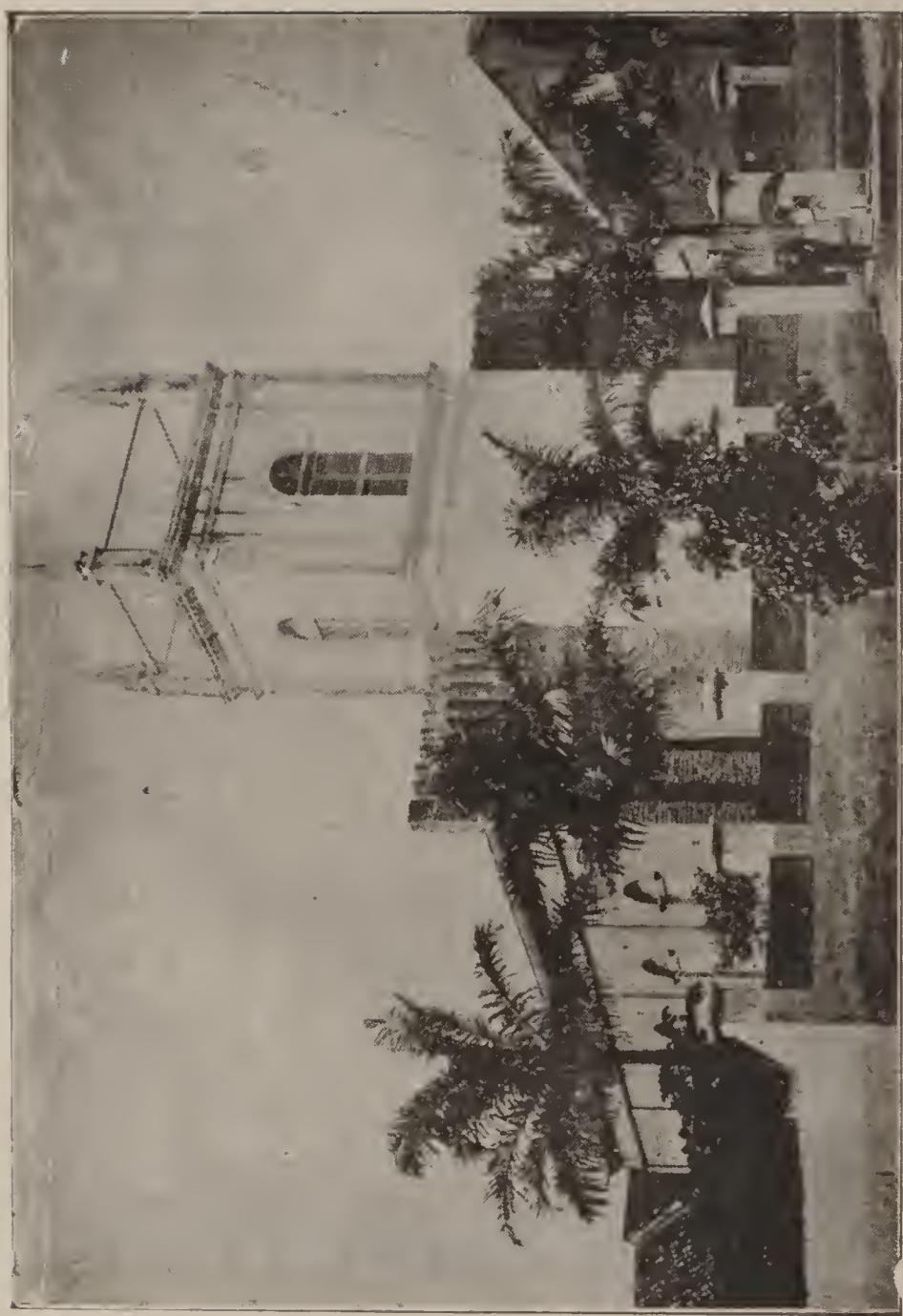
School at
Lavras

ten students to be sent by the State. The work now has three departments—the Charlotte Kemper Seminary for girls, the Gymnasio, and the Agricultural College. There is also a commercial course in connection with the Gymnasio. Needed additions to buildings of the girls' school have been made. The institution has a fine campus and several excellent buildings. The location, at one side of the city, is admirable. Rev. Sam R. Gammon, D.D., is at the head of the educational work at Lavras, and, with the able corps of teachers associated with him, is establishing a Christian College, which is now a great force in the evangelization of South Brazil, and is destined to a still wider sphere of influence.

The Brazil Missions are not neglectful of the all-important feature of the missionary's work—the preparation of a native ministry. The Theological Seminary at Campinas is as important a work as may be found in any mission. Rev. J. Rockwell Smith, who has been in the place of leadership in the Seminary since 1892, writes: "For the first time in the history of Presbyterian Missions in Brazil—fifty years—do we see a teaching force anything like sufficient in our Seminary. What we now need is fuller equipment. The students have shown diligence and fidelity, and have made good progress."

At the six regular and many outstations of

PRESBYTERIAN CHURCH AT PARA, NORTH BRAZIL.



the East and West Brazil Missions, our twenty-nine (July, 1910) missionaries are preaching, teaching, visiting from house to house, itinerating, etc., with evident blessing. But the work is yet "great and large." Miss Kemper says: "Much has been done in this land of baptized paganism, but much remains to be done in giving the pure gospel to the victims of the 'great apostasy.' The field is inviting, it is whitening to the harvest; the laborers are few. We are praying the Lord of the harvest that he will send forth laborers into his harvest. The Southern Presbyterian Church has no need to feel discouraged in view of the results of her work in Brazil. We are praying for more laborers. Who will respond and make possible the answer to this prayer?"

NORTH BRAZIL MISSION.

Fifteen hundred miles to the north of our field in South Brazil is that of the North Brazil Mission. The history of early discoveries, and the development of religious conditions, has much to do with this part of Brazil. In "The Neglected Continent" we are told that Henry Martyn, on his way to India, touched at Bahia, a city to the south of our specific territory. "The ardent young soldier of the cross landed and ascended to the battery that overlooks the beautiful Bay of All Saints. Amidst that

Henry
Martyn at
Bahia

charming scenery his heart was burdened, and he sought relief in prayer. There, riding at anchor, was the ship that was to carry him to his distant field of service; there, close beside him, lay outspread the city of Bahia, or San Salvador, teeming with churches, swarming with priests, but with tokens of unbelief or blind superstition on every side. As he gazed upon the scene he repeated the hymn—

‘O'er the gloomy hills of darkness
Look, my soul, be still and gaze.’

Before resuming his voyage, he found opportunities to enter the monasteries, Vulgate in hand, and reason with the priests out of the Scriptures. Fascinated by the tropical glories of coast and interior, and keenly interested in the Portuguese dons, the Franciscan friars, and the negro slaves—‘What happy missionary,’ he exclaimed, ‘shall be sent to bear the name of Christ to these western regions? When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance, but when shall the doctrine of the Cross be held up?’ ”

Of the religious conditions that confronted our early missionaries, Rev. W. C. Porter, of our Mission, writes:

“As soon as Portugal planted colonies in her newly-discovered possessions, the Jesuits began their conquest of Brazil. The history of this

country teems with the wonders of these daring men and especially with accounts of their practically enslaving the native Indians found in the jungles of this Southern Continent. These Jesuits were far-seeing, scheming men, and were ever on the alert for anything that would benefit their order. Today the most ancient, impressive and solid structures to be found in the cities and towns, are the churches and convents built under the direction of these Jesuits, the Indians working as slaves.

"The enslaving of persons, in part at least, and of the consciences of these poor Indians entirely, resulted in a religious system that has continued ever since. As the Portuguese settlers poured into Brazil, they felt the need of laborers to improve their lands, and they began at once an active slave trade with the coast of Africa. As a result, Brazil's population began almost from the very start, with a mixture of Portuguese, Indian, and African blood. It is a truth that the Roman Catholic Church in Brazil never put any barrier or stigma on illegitimate birth, and as a consequence the Brazilian race is composed of a mixture of races. Each of these races brought its religion with it, and the Jesuits, anxious to increase their popularity with the people and to keep in the good graces of the Portuguese government, got up a form of religion acceptable to all, under the name of **Roman Catholicism**. The very primitive and

Religious
Conditions

Race
Mixture

Illiteracy

Idolatry

simple form of heathenism of the Indian and the fetishism of the African were not driven out nor substituted by the Romish worship. On the contrary, the superstitions of both were added to what Rome already had, thus contributing to the greater enslavement of conscience. The priests saw, too, that it was greatly to their advantage to keep the people in a state of ignorance. The illiteracy of Brazil is appalling. It is estimated officially that twelve millions of the seventeen millions of inhabitants cannot read and write. In Brazil, the Romish priest has been supreme more than three hundred years. The Bible, up to within the last fifty years, was an unknown book, and today multitudes of people think it is a crime to be seen with a Bible or to attend a Protestant service. Public opinion, instead of being built upon the true teachings of the gospel, is saturated with the sophistry and falsehood of the confessional. There is no crime so heinous, no sin so black, for which pardon cannot be purchased in the confessional. During a visit of Dr. Houston to our North Brazil Mission, he went to a church in Pernambuco. As he left the place he said: 'This is the same as in China. Change the names of these saints to the idols in the heathen temples of China, and you would not know the difference.' Such was the condition of the country that confronted the pioneer missionaries when they landed on Brazilian soil."

A sketch of the North Brazil Mission, written by Mr. Porter, supplies the following data: The Presbyterian Church (U. S.) Mission in North Brazil was begun in Pernambuco (Recife) in 1873 by the arrival of Rev. J. Rockwell Smith, of Kentucky, in January of that year. Three months later, Rev. and Mrs. John Boyle arrived, but on account of ill health Mr. Boyle was transferred to Campinas in March, 1875, and Rev. Wm. LeConte was transferred from that place to Pernambuco. On account of ill health Dr. LeConte was compelled to withdraw from the work, and Mr. Smith was left alone for three and a half years. The next missionary to this field was Rev. Ballard Thompson, who, after two months' service, was stricken with a fatal illness. Again Mr. Smith was alone in the city of over 180,000 people. In 1881 Mr. Smith was married to Miss Carrie Porter, who had been connected with the South Brazil Mission. In 1880 Rev. D. L. Wardlaw and wife, of Virginia, were sent to this field, and, after language study, were assigned to Ceará, where they opened a work in 1882. Later they returned to the United States. During all these years Mr. Smith was being blessed in his work in Pernambuco, in spite of strong opposition and persecution. The priests tried every way to put him out of the city. A strong protest, signed by a long list of lawyers, doctors and public officials, was published in the Beginning of
Mission Pernambuco

city. Mr. Smith kept steadily on, laying the sure foundation of Presbyterianism, from which has sprung the Presbytery of Pernambuco. While carrying on the work of evangelization, Mr. Smith saw the need of a native ministry, and formed a class of young men for theological study. After years of trial and much discouragement, he saw four of his pupils ordained to the gospel ministry. Two of these young men became pastors, one of the Maranhao church, the other of the Pernambuco church, the latter the oldest, largest and most influential church in the Presbytery. In 1883 Dr. G. W. Butler went to the Pernambuco field, and in 1884 Mrs. Butler came to join her lot with the "good physician" in his work. In 1884 Rev. W. C. Porter became a member of the Pernambuco station. In the same year Rev. and Mrs. Jas. H. Gauss joined the Mission, but withdrew from the field after a period of two years, greatly to the regret of all their fellow missionaries. In 1885 Dr. Butler removed to Maranhao to open a new station. In 1890 Rev. and Mrs. Wm. M. Thompson came to the field, locating at Maranhao. Mrs. Porter came to the Pernambuco station in 1891. Rev. and Mrs. Geo. E. Henderlite joined the North Brazil force in 1893, and the following year Miss Eliza M. Reed was transferred from the Lavras Mission to the Pernambuco field. In 1895 Rev. and Mrs. C. R. Womeldorf arrived at Maranhao, and in 1896

Native
Ministry

Reinforce-
ments and
Extension

Rev. and Mrs. R. P. Baird were assigned to the Ceará field. Accepting the call of the Synod of Brazil in 1888, Rev. J. Rockwell Smith removed to South Brazil in 1892 to take charge of Synod's Theological Seminary. Various changes in the missionary force occurred in the succeeding years. In July, 1899, Miss E. M. Reed was located at Pernambuco and opened a school. The changes after 1893 were such as were required by the necessities of the work. Among them may be mentioned the location of Mr. Henderlite at Parahyba, and later at Garanhuns, and the removal of Dr. Butler from Pernambuco to Canhotinho, in the interior of the State of Pernambuco, where, in addition to his service at the station, he conducted a wide evangelistic and medical work, extending into the adjoining state. This work was done in the face of violent opposition, often at the risk of his life.

The work in the North Brazil field has been almost entirely directly evangelistic, along with the training of a native ministry. From the central stations of Pernambuco, Ceará, Maranhão and Natal, the work has spread over a large region, embracing a territory equal in extent to nearly half the United States, and with a very limited number of missionaries. They have been forced to train native ministers under very great disadvantages. This has been a great strain on the workers, for the demands

Evangelistic
Work

on all the missionaries have been such that no one man could give his whole time to instructing the candidates.

The Presbytery of Pernambuco was formed in 1887 by uniting the missionaries and natives, and was one of the four that in 1888 constituted the Presbyterian Synod of Brazil.

Comparatively little has been done in the establishment of mission schools in the North Brazil Mission. An effort was made in 1892 to open a school in Pernambuco. Miss Reed, who had charge of the work, was compelled, on account of lack of help and sufficient support, to discontinue the school. The school was again opened in 1904, and under the direction of Miss Reed, who trained and brought to her assistance four of the pupils in the school, the work has been successfully carried on up to the present time. The Natal school, which was opened by Miss Reed was continued, for a time, by Mrs. Porter. For a number of years Rev. Geo. E. Henderlite, in addition to his evangelistic work, has undertaken the instruction of young men for work as evangelists and native pastors with marked success.

With many changes in the location and work of the members of the North Brazil Mission, and with comparatively few additions in the way of reinforcements, and in the face of obstacles and persecution amounting almost to martyrdom, our faithful band has not only held the field, but

has extended the work until now we have stations from Para in the north, to Pernambuco toward the south, and at Manaus, a thousand miles from the mouth of the Amazon. The central stations of the North Brazil Mission are as follows: Pernambuco (Recife), the capital of the State of Pernambuco, a city of great importance. It was opened as a mission station in 1873. Garanhuns, about one hundred and seventy-five miles southwest of Pernambuco, opened in 1895, has been an important center, both locally and in the surrounding field. Canhotinho is a small town in the same region of country as Garanhuns. Its importance has been much increased by a railroad opened a few years ago. Fortaleza, the capital of the State of Ceará, a city of some 50,000 inhabitants, is situated on the coast. It is important as the main shipping point of the State. The estimated population of the State is 1,000,000. Para, the most northern of our Brazilian stations, is the port of the Amazon rubber trade. It has a population of some 50,000 people, and is in many ways a modern city. Natal is the capital of the State of Rio Grande do Norte. It is located southeast of Fortaleza, and is reached by a little more than twenty-four hours' voyage. It was opened as one of our mission stations in 1895. Caxias, in the State of Maranhao, was opened as a regular station in 1896.

The Stations

At the above stations and also at other points the work is conducted either by one of our missionaries or is in charge of native pastors. The Annual Report of the North Brazil Mission for 1909 makes an encouraging exhibit of the growth of the work. The number of native workers is increasing and there is in all lines of church work encouraging development. At the college at Recife it is reported that Miss Reed and Miss Douglas have been busy with the routine work of a successful school. The great need of this school is that the two faithful missionaries who are maintaining the work should have assistance.

Rev. Geo. E. Henderlite, in submitting the annual report for 1909, says: "In looking back over the year we give thanks with grateful hearts for the many blessings and encouragements. We are thankful because the Lord has given health and strength to all our workers. Not one has fallen out of the ranks, not one has been seriously ill. There have been no serious questions agitating the churches, but only a zeal in service. There has been very little open persecution—we have had hardly enough for our own good. The present need is to sustain those who are acting as evangelists, build up our native training school, and through it supply the churches opened up by our missionaries with native pastors, and thus gradually delivering the country over to the national church."

THE FUTURE OF CUBA.

IN the missionary work represented by Protestant missions is the best hope for the future of Cuba. There must be a deal of uplifting, of change, of improvement. The moral standards must be raised, and new ideals must be introduced. The best promise for the future of the Cuban people lies in the fact that so many of them welcome the missionary efforts and comprehend at least in part what these undertakings mean. The forces of Catholicism, of indifferentism, of spiritism, of frivolity and vice and greed have to be overcome, transformed, or exorcised. A remarkable beginning has been made. The children are the field of hope and quick promise. In our missions we have touched the life of the people at many points, and introduced a new manner of life that is at work like leaven. The value of these centers of new life is inestimable. Each year marks steady growth and more solid establishment of the work. Evangelization and education go hand in hand.—REV. H. B. GROSE.

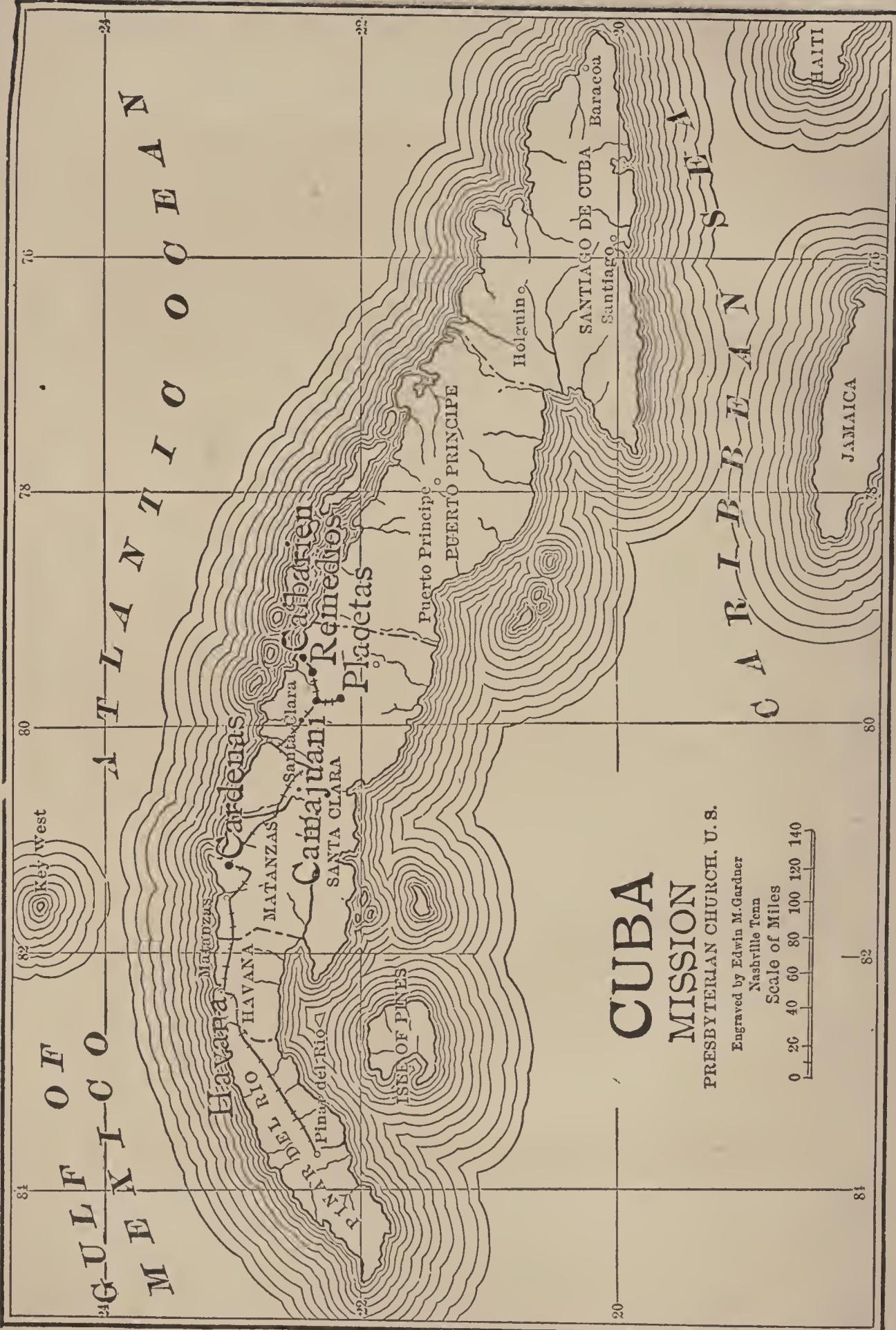
CUBA

MISSION

PRESBYTERIAN CHURCH, U. S.

Engraved by Edwin M. Gardner
Nashville Tenn

Scale of Miles
0 20 40 60 80 100 120 140



PRESBYTERIAN CHURCH, CARDENAS, CUBA.



IX.

CUBA.

AFTER seventy-one days in the little caravels that set sail from Spanish ports in 1492, the crew, hopeless to the point of mutiny, were cheered by the announcement from the lookout that, by the moonlight, he had spied land. When Christopher Columbus for the first time looked upon the coast of Cuba he exclaimed: "The most beautiful land that human eye ever beheld!" With the discovery of the Island, Spanish sovereignty began, and with this also began the bloodshed and oppression of the innocent and harmless natives of the Island. There were four centuries of this tyranny, ^{Oppression} reaching their highest climax of "wanton bloodshed, tyranny and inhumanity and nameless horrors" preceding the intervention of the United States in 1898. In view of the nearness of the Island of Cuba to our own shores, and especially in view of the political relationship our government sustains to the now Island Republic, American Christians have a direct responsibility for the moral and religious welfare of the people. Only one hundred miles separate Florida from the mainland of Cuba.

Upon the completion of the railway to Key West it is proposed to ferry the Pullman cars directly to Havana, with a water passage occupying only six or seven hours.

The Island
Cuba is irregular in shape. Its total length is seven hundred and thirty miles, with a width varying from one hundred and sixty miles in Santiago province to twenty-two miles in Havana province. The map of Cuba laid upon the map of the United States would reach from New York to Chicago. The area of Cuba is 44,164 miles—nearly that of Mississippi or Virginia. The people are Spaniards, negroes, Chinese and foreign white population. There is a very large number of mixed blood. According to the latest census the population is 2,048,980.

Rev. J. Milton Green, D.D., for many years a representative of the Presbyterian (U. S. A.) Mission in Cuba, gives the following account of the present general conditions: "Of the Cuban field as a whole, I should say that it ranks with all the other Spanish colonies so far as Romish prestige holds its sway among the higher classes of society and among the women generally. But so far as the men are concerned, even in the most aristocratic society, the church is a social mold whose impress must be sought in marriage, baptism and funeral rites as a matter of good form and social propriety, rather than as a religious force and institution. Not one in a hundred men in Cuba attend the weekly

functions of the church, while disesteem, not to say positive distrust, of the clergy is well-nigh universal among them. A very small minority among the fathers of Cuba consent that their wives and daughters shall frequent the confessional, and day by day the number grows less. These men say what all intelligent observers of actual conditions say, that, judged by its fruits, Romanism, as a moral and religious system, has utterly failed in its mission and has fostered ignorance and superstition among the people. But this must not be construed as indicating a favorable attitude toward the Protestant church. Disbelief and a cold indifference to all that is called religious coexist in their case with a nominal adherence to Romanism. They pay a certain respect to it as one does to a souvenir of past generations which bears the family crest but is of no practical use. With many, adherence to Romanism as a cult seems to be almost inseparable from patriotism, and our Protestant faith is often called and recoiled from as an American religion. But when we speak of the masses, and especially of the rural peasant class, it must be said that a very general spirit of inquiry exists among them for a religion that will 'make good,' and a distinguishing feature of our rural congregations is that the men outnumber the women."

The Cuban, when he becomes a Christian, is truly a changed man. As a traveler through

The Christian
Cuban

the Island, I have everywhere noticed the difference between those who are devout Christians and those who are not. The Cuban is noted for his hospitality, but there is a difference in the salutation of the Christian and the non-Christian, when, as is the custom, a visitor is welcomed to the house with the expression, "My house is yours, and I am your servant." They are "servants for Jesus' sake." They take active part in the religious services, attend the prayer meetings, have good Sunday schools, will bear persecution, and are themselves naturally inclined to bear witness. They have a missionary zeal. A missionary has said, "It is rather the exception to find a convert who is not making his faith known wherever he goes and seeking some kind of definite Christian work."

OUR MISSION.

"In March, 1890, the Executive Committee received a letter in Spanish from one Evaristo Collazo, of Havana, stating that he and many other Protestants in that city were Presbyterians and desired the sympathy and aid of our church. Accordingly, Mr. Graybill, of our Mexico Mission, by direction of the Executive Committee, made a visit to Cuba in June of that year. He found a most interesting and encouraging state of things, both in the capital and in Santa Clara, a leading city two hundred miles

eastward in the interior. As a result of this visit a church of thirty persons was organized in Havana, and as many more were eventually received and organized into a church in Santa Clara. In the succeeding years of 1891, 1892, 1893, Rev. J. G. Hall, also of the Mexico Mission, made extended visits in the Cuba field, and was much impressed and encouraged by the outlook. The church soon grew to seventy members. But on account of dissensions in the field, the Executive Committee found it best to suspend this work in February, 1895, and before any further steps could be taken the war with Spain put an end to further effort, until April, 1899, when the mission was reopened by Mr. Hall, at Cardenas."*

The First
Work

The following facts regarding our work in Cardenas Cuba are, largely, from "Our Cuba Mission," a sketch written by Rev. J. T. Hall:

The selection of Cardenas as the principal station of the mission was a wise choice. It is a city of some 25,000 inhabitants, about sixty miles east of Havana, is the nearest Cuban port to the United States, and the center of a large sugar industry. It is well laid out, with streets wider than usual, is said to be the healthiest city in the Island, and is well governed. In his pioneer efforts, Mr. Hall was early joined by his wife, the Misses Houston and Bedinger, and Rev. R. L. Wharton, and was ably assisted by

* Rev. D. C. Rankin.

Dr. W. H. Forsythe, then an army surgeon, now one of our medical missionaries in Korea.

February 9, 1900, the first fruits were realized when twenty members were received, and a church organized with two elders and two deacons. Four years later, the Lord called Mr. Hall up higher—he had fought a good fight, and was ready for the “Well done, good and faithful servant.”

The Cardenas church now has a membership of nearly two hundred, a very live Sunday school and Westminster League, and a day school with an enrollment (1909) of one hundred and twenty boys and girls, under the efficient management of Mr. Elmer R. Sims and Miss M. Emelyn Craig, assisted by four native teachers, all Christians. The Mission is encouraged by having two young men preparing for the ministry, several young ladies serving as nurses in the best hospitals in Havana, and others as teachers in Cardenas and elsewhere. There is at Cardenas a municipal orphan asylum, the director of which, Mr. Elmer Hubbard, is an elder of our church. The children attend the church, many of them being members. The work at Cardenas is prospering under the leadership of Rev. R. L. Wharton, pastor. Mrs. Wharton was added to the Mission in 1902. During 1909 the “John G. Hall Memorial Church” was erected and dedicated. It is located in the best part of the city, and is a

noble monument to the memory of the founder of the Mission. A further advance has been made in the purchase of property near the church for the school.

A considerable and prosperous work is done at outstations, at one of which, San Jose, there are fifty members, with a new and commodious chapel in which to worship.

Caibarien, with a population of over 8,000, is *Caibarien* one of the main ports on the northern coast of Santa Clara province, and one of the most flourishing cities on the Island. Our work was begun in this place in 1891. In October, 1892, a church of eleven members was organized. There was the usual opposition on the part of the Catholics, and considerable persecution, but, as at other stations, these conditions seemed to rather increase interest in the preaching of the Word. Mr. Wharton was alone for many months in Caibarien and Remedios. Later the two stations were greatly strengthened by the presence of Miss Janet Houston, who was transferred to Cuba from the Mexico Mission in 1899, and Miss Edith McClung Houston, who joined the Mission in 1900. Their long experience in the Mexico Mission was very valuable to the work in Caibarien. The Caibarien church now has a membership of over fifty, and a good Sunday school. A small day school is conducted by one of the native members of the church. All the services of the church are well attended.

A special work of the church members is that of conducting Sunday schools in the "highways and hedges" of the town.

Remedios

Remedios, five miles from Caibarien, connected by railroad and pike, has a population of about 9,000. It is one of the oldest towns in Cuba. The church was organized in August, 1902, with ten members. There was steady growth in attendance and interest. The Sunday school is well sustained. Rev. J. T. Hall, who joined the mission in 1890, has charge of the Remedios work. In the Caibarien and Remedios field, within a radius of about thirty miles, there is a population of 60,000 people. The missionary force at these two stations is inadequate to respond to the calls that come for the gospel message.

Placetas

Placetas, one of our recently opened stations, is a beautiful little town of about 6,000 population two hours' ride by railway from Caibarien and Remedios. It is situated in a very fertile section of Santa Clara province. It has the reputation of being the highest and coolest place in the Island. In the early part of 1909 a church with some twenty members was organized. The outlook of the work is most hopeful. Romanism is at a low ebb, as is usually the case in new towns in Cuba, and the field presents fine opportunities for preaching the gospel and building up of a good church.

Camajuani

Camajuani, situated on the railroad about

twenty-five miles south of Remedios, is a modern town in the tobacco zone. Easy access to a large part of the province in which Camajuani is situated is supplied by pike and railroad. For a number of years in the past temporary work has been done at this station. The station was reopened in January, 1909, with a missionary in charge. The outlook, both in the town and surrounding country, is very encouraging.

There are sixteen missionaries at the five central stations of the Cuba Mission. While a great work is being accomplished, a much larger *Summary* work could be done with an increase of force and the needed equipment. The message of these missionaries to the church is, "The call has gone forth for 'the evangelization of the world in this generation.' Our heart's desire and prayer to God is, 'Cuba for Christ in this generation.' "

THE SUPREME BUSINESS OF THE CHURCH.

THE presentation of Christ to all mankind is the supreme business of the church. I do not speak now of the final purpose of the church. That will be seen when she is completed in multitude and perfected in character. Our view at present is limited to that generation of the universal church which by the will of our Lord is living now in this present world; and the question before us is, What is the purpose of our Lord in locating and maintaining this supernatural organization in the midst of mankind, and what is our plain duty as determined by his purpose? It is placed beyond question in his parting charge. After his own personal work on earth had been accomplished, he furnished a pregnant foreword to the new era of redemption in the forty days between the resurrection and the ascension; and of that whole foreword the new and triumphant characteristic was the one great charge, "Go ye into all the world, and preach the gospel to every creature." "Make disciples of all nations." "Ye shall be my witnesses . . . unto the uttermost part of the earth." Through all these centuries the charge comes down to the present generation telling of a task yet unaccomplished, of a purpose and a desire in the heart of our ascended Lord for whose fulfilling he is waiting at our hands, if perchance we are ready to do his will.—REV. GEORGE ROBSON, Edinburgh.

X.

DISCONTINUED MISSIONS—CONCLUSION.

THE Presbyterian Church, U. S., established missions in Italy in 1867; in Colombia, South America, in 1869; and in Greece, in 1874. For good reasons the missions in these countries have been discontinued, but the story of their work should become a part of the history of the foreign missions of our Church. The following sketches of the above missions are taken from the pamphlet, "After Forty Years," by Rev. D. C. Rankin:

ITALIAN MISSION.

For more than twenty-five years our church was deeply interested in a mission in Italy. The opening chapter of this work belongs to the romance of missions. During the struggles which culminated in the unification of Italy under Garibaldi and Victor Emmanuel, Sr. Ronzone, an Italian patriot, was compelled to flee from his native land. In 1857 he landed in New York with his family. Three months later one of his daughters, Christina, then in her twenty-sixth year, accepted a situation in a college in South Carolina as teacher of French and Italian. Brought up in the Romish Church, Miss Ronzone knew nothing of the

A Romantic Beginning

word of God. But, through what at the time seemed a trivial circumstance, she was led to read the Bible. This was followed by distressing convictions of sin and a period of great darkness. It was at this time that she met Dr. J. Leighton Wilson, became a member of his household, there found the Saviour, and from the home of the venerable Secretary returned in August, 1867, as a missionary to her own people.

Through correspondence with those great and noble men, Merle d'Aubigne, historian of the Reformation, and Dr. Revel, president of the Waldensian Table, arrangements were made for this modest mission; and Miss Ronzone began her quiet work in Naples in the autumn of 1867. She was supported by our committee, while her labors were directed by the Waldensian Table, thus forming the connecting link between the Southern Assembly and the martyr church of the Alpine valleys. In 1870 she removed to a small town near Genoa, and in 1872 to Milan. In 1892, when her health so failed that she could no longer preside over the mission school, the Italian mission was discontinued. Miss Ronzone died July 6, 1896.

Relation to
the Walden-
sian Church

COLOMBIAN MISSION.

In the first year of Rev. J. Leighton Wilson's secretaryship the Presbyterian Board opened

its first mission in South America. This new mission was in Buenos Ayres. Two years later, in 1856, a mission was opened in Bogota, The First Mission in New Grenada, the first and only laborer there for three years being the Rev. H. B. Pratt, of Cherokee Presbytery, Georgia. No doubt Dr. Wilson's influence was potent in his appointment. When the Civil War began in 1861 Mr. Pratt was in this country revising Valera's Spanish translation of the Bible. Coming South, he served the church in Hillsboro, N. C., until the way was clear for his return to South America. Our Executive Committee of Foreign Missions having determined to reopen Mr. Pratt's former field, he sailed with his family, April 21, 1869, and a few weeks later resumed his labors in the United States of Colombia (formerly known as New Grenada), at Barranquilla, a city of 20,000 inhabitants, at the mouth of the Magdalena River. He was joined by Mr. Adam H. Erwin, a layman from North Carolina, in January, 1872, and by Rev. Jno. G. Hall and wife in December, 1874. At that time Mr. Pratt had Hall and Erwin transferred his station to Socorro, an interior city in the state of Santander, some two hundred miles southeast of Barranquilla. Mr. Erwin, whose work was in the schoolroom, remained at Barranquilla even after the close of the mission, and continued his modest, self-supporting, self-denying work till his death,

twenty-eight years afterwards. In 1877 the Colombian Mission was discontinued, partly because of the civil war raging there, but chiefly because of the financial stringency at home. Two successive fiscal years had closed in the home office with a sad decline in the receipts for foreign missions. Retrenchment seemed imperative. The political disturbance in South America had greatly crippled the work, and it was deemed best to close the mission. Mr. and Mrs. Hall were transferred to the Mexico Mission and Dr. Pratt joined them at a later date, having meanwhile accomplished much valuable work for the American Bible Society in revising the translation of the Scripture in Spanish.

Work and
Discontin-
uance

The First
Presbyterian
Missionaries

GREEK MISSION.

Connecting links in history are often of thrilling interest. This is eminently true of the history of our Greek Mission. Through Halleck's *Marco Bozzaris* every schoolboy is familiar with the Greek Revolution of 1822. The success of that heroic struggle for independence drew to this classic land the sympathetic attention of Christendom and opened it to the gospel. Near the close of the war a woman's organization in New York sent Rev. Jonas King with material aid to the impoverished Greeks; being an ambassador of

Christ he also ministered to them spiritually. In 1831 he entered the service of the A. B. F. M. as their pioneer in that field. Three years later, in 1834, he was joined by the Rev. Samuel R. Houston and wife, of Virginia, and in 1837 by the Rev. G. W. Leyburn and wife, also from Virginia. Mr. and Mrs. Houston sailed in the same ship with young John B. Adger and wife, of South Carolina, then about to begin their missionary career in Smyrna. The station of Messrs. Houston and Leyburn was at Areopolis, in the ancient Lacedemon of Leonidas, not far from the Sparta of classic story. The history of the early days of this mission is peculiarly interesting. In 1841 the jealousy of the Greek Church moved the government to such restrictive measures as closed this promising work—not, however, till its prosperous "Lancasterian" school had trained one Spartan lad who was to be the connecting link between that early effort and our own later Southern mission, viz., M. D. Kalopothakes. It was he who, as a Presbyterian minister and a member of the Synod of Virginia, laid upon our church a call to take up again the work laid down more than thirty years before by fathers of our communion. Accordingly, in 1874, the Greek Mission was opened with only a native force; but in 1875 the Rev. and Mrs. G. W. Leyburn with their son, the Rev. George L. Leyburn and his wife,

Early
Missionaries

Mission
Re-opened

were sent out to reinforce the mission. The father soon died at Salonica, and Rev. George L. Leyburn and family returned in 1877. Their place was filled the following year by one whose name is more familiar than any other in connection with the Greek Mission—the Discontinued. Rev. Thornton R. Sampson, who, with various associates, was with the mission till its close in 1892, at which time the work was transferred to the Evangelical Greek Church.

CONCLUDING SUMMARY.

IN four continents, through ten Missions, the Presbyterian Church, U. S., is attempting its share in “the evangelization of the world in this generation.” As to fields, there are none better; as to stations, they, in the main, are in most advantageous locations; as to missionaries, they are a noble company of consecrated, self-sacrificing, able men and women—in purpose, plan and service “true ambassadors for Christ.” The supreme call to the Church is for adequacy in equipment followed by reinforcements sufficient in number to take possession of the waiting fields. “The outlook is brighter than the retrospect, the uplook brighter still. Conviction is intensifying, vision is clarifying. There is a militant spirit upon us, and the thrill of battle runs along the line. The same Spirit that throws wide the gates of heathendom calls and equips the Church to enter. ‘Awake! Awake! Put on thy strength, O Zion !’ ”

PRONUNCIATIONS

MID-CHINA.

CHANGCHOW, a broad, o as in thou.
HANGCHOW, a broad, o as in thou.
KASHING, Ka-shing, a broad.
KIANGYIN, Ke-ang-yin, broad a.
NANKING, a as in man.
SOOCHOW, Soo-chow.
TUNGHIAH, Toong-hiang, a broad.

NORTH KIANGSU.

CHINKIANG, Chin-keang; first i as in thin, broad a.
HAICHOW, Hi-jo.
HSUCHOUFU, Soo-chow-foo.
HWAIANFU, Wy-an-foo.
SUCHIEN, Soo-chen.
TSING-KIANG-PU, Tsing combination of the t and s sound; Keang-poo.
YANGTZE, a broad, with last syllable pronounced with the sound of tz.

JAPAN.

GIFU, Ge-foo; g hard.
HONDO, Hon-do; long o.
KIUSHU, Ke-oo-shu; accent second syllable.
KOBE, Ko-be; o long, e as a; slight accent on first syllable.
KOCHI, Ko-che; o long.
MIKADO, Me-ka-do; a broad.
NAGASAKI, Na-ga-sa-ke; a broad in each syllable.

NAGOYA, Na-go-ya; broad a, long o; slight accent on first syllable
 OKAZAKI, O-ka-za-ke; broad a.
 OSAKA, O-sa-ka; o long, a broad.
 SHIKOKU, She-ko-koo; slight accent on second syllable.
 SHIMABARA, She-ma-ba-ra; broad a; no accent.
 SUSAKI, Soo-sa-ke; broad a; slight accent on second syllable.
 TAKAMATSU, Ta-ka-mat-soo.
 TOKUSHIMA, To-ku-she-ma.
 TOKYO, To-kee-o, o long.
 TOYOHASHI, To-yo-he-she.
 YAMAMOTO, Ya-ma-mo-to; a broad, long o.
 YOKOHAMA, Yo-ko-ha-ma; broad a.

KOREA.

CHUNJU, Chun-ju.
 KUNSAN, Koon-san.
 KWANGJU, Kwang-ju.
 MOKPO, Mok-po; long o.
 SEOUL, Sole.

AFRICA.

IBANJ, E-banj.
 KASSAI, Kas-si.
 LUEBO, Loo-a-bo; slight accent on second syllable.
 MATADI, Ma-ta-de; a broad.

MEXICO.

COYOACAN, Co-yo-a-can.
 JIMENEZ, Him-an-aze; a as in day.
 LINARES, Lin-air-es.

BRAZIL.

BAHIA, Ba-ee-a; broad a, i sound of e.
CAMPINAS, Cam-pee-nas.
CAXIAS, Ca-she-as; accent on second syllable.
FORTALEZA, For-ta-la-za; long a.
GARANHUNS, Ga-ran-yuns; accent on last syllable.
MARANHAO, Ma-ran-ao; a broad, o long.
PARAHYBA, Pa-ra-ye-ba; accent on third syllable.

CUBA.

CAIBARIEN, Ki-ba-re-ané.
CAMAJUANI, Ca-ma-hwa-ne; accent on last syllable.
CARDENAS, accent on first syllable.
PLACETAS, e sound of a; accent on second syllable.
REMEDIOS, Ra-ma-dios; long o; accent on second
syllable.

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